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Rashi on Leviticus

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-Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934

-https://www.nli.org.il/he/books/NNL_ALEPH001969084
-Rashi Chumash, Metsudah Publications, 2009
-https://www.nli.org.il/he/books/NNL_ALEPH002691623

Rashi on Leviticus

Chapter 1

Verse 1

And he called to Moses. Every word, every saying, and every commandment has a previous reading, a tongue of duty, a tongue that the angels of the ministry use, as it is said and called this to that (Isaiah 6), but to the prophets of the nations of the world, a revelation was made to them in a language of abomination and impurity, as it is said and called God to Balaam (Numbers 23).

And he called unto Moses. The voice went on and reached his ears, but all Israel did not listen; he could not even pause for speech. It was a call and not a pause, and what were the pauses that were useful? To give —There was a call, a voice and a speaker Moses the advantage of discerning between a parsha and a parsha, and between a matter and a matter; Kav to the layman: The layman to whom. To the few of Aaron; Rabbi Yehuda Omer says that thirteen words were said in the Torah to Moses and Aaron, and as a counterargument, thirteen were said to the few, to the Madach that it was not to Aaron that it was said, but to Moses that it was said to Aaron, and to him there are thirteen few: to the word With him, he speaks to him, and he speaks to him (in Numbers 7), and I will be with you all in the law of the priests. He will be able to hear the voice of the word, his voice, his voice — (Exodus 25): He will hear, Moses and all Israel will not hear from the tent of meeting. He will teach that the voice will cease and will not go outside the tent; he will be able from within that the voice will be low, The voice of the Lord, what is the voice? Is it the voice that is interpreted in the tabernacles, the voice of the Lord in power, the voice of the Lord in majesty, the voice of the Lord breaking cedars (Psalm 29), if so why is it said from the tent of meeting? It teaches that the voice ceased. When it went out, and the sound of the wings of the cherubim was heard even to the outer court (Ezekiel 10), the voice of the court The outside? Where did the voice of the Lord come from, like the voice of the Lord in his word? If so, why did it say: That which came from there was decreed from the tent of meeting, saying: From the whole house, from the top of the cover, from the top of the cover, from the top of the cover, from the top of the cover, from between the two cherubims that are between you, he spoke with me; he dwelt in the midst of it. Shekel 38 —to say. Go and tell them the words of the shameful year that Israel was in the wilderness as an exile, from the wanderers and the wanderers, the word did not come to Moses, when all the men of war were consumed by death... And the Lord spoke to me, saying (Deuteronomy 2), as it was said, and it was to me that the word came. So go and say There are my words and my judgments, if they will accept them, as Moses said and sat down: the words of the people and the assembly (Exodus 19)

Verse 2

:A man will offer from you. When he offers; in the voluntary offerings the matter is a man. Why did he say? What did the first man not offer from the plunder — that all was his — neither shall you offer from the plunder (And Rabbah cried out): The beast. It shall eat even a living thing in general, not a cow or a sheep.
:From the beast. And not all — To bring forth the fourth and the fourth :From the cattle. To bring forth the slave :From the flock. To bring forth the portion

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There is none —and from the flock. To bring forth the one that is touched by the dead; when he says to the table from the subject from the cow: Tal — To bring forth the prey (safra): Sacrifice. Teaches
that the six-year-olds who offer a burnt offering in the communion of your
sacrifices. Teaches that it comes as a burnt offering, it is a burnt offering of the altar, which comes from the permitted ones :)Shevuot 12)

Verse 3

Male. And not female; When he says, "A male without blemish" - that is, a male without blemish - a male without blemish:
and androgynous:
innocent. Without blemish
to the door of the tent of meeting. He who is brought near to the altar; what is he who says, "Sacrifice, sacrifice?" Even if the burnt offering of Reuben is mixed with the burnt offering of Simeon, each one shall sacrifice to the name of the Lord, and the burnt offering of the sick, the sick shall be sold. For the sake of the sacrifices, and the mountains are all sacrifices, and everyone will come near to the name of Me, whoever he is; he will be able to do so: he will be mixed with idols or with what is not of Him, the Talmud says, "they will offer it" (Safra)
He will sacrifice with him. He teaches that the monkeys will eat him, and Baal will eat him with all his might. The Talmud says, "to his will," is it like hunting? He will eat him until he says, "I will" (ibid.).
:Before the Lord and trust. There is no trust in the altar (there)

Verse 4

:On the head of the leaf. The bearer of the sacrifice is obliged to the flock, and the bearer of the sacrifice of the sheep (ibid.): The leaf. A detail for the sacrifice of the bird (ibid.)
And we willed it. What is it that He is pleased with? If He says about the judgments and deaths of the House of Justice or death at the hands of the heavens or kingdoms, the punishment of the said, is it not pleasing except to do it and to that which He has ordained to do it? (Ibid.)

Verse 5

And the priests slaughtered and offered. And the priest received and went, and the commandment of the priesthood was fulfilled — according to the slaughter that was done in the wilderness (Ibid.).
:Before the Lord. In Ezra
:And they offered it. This is the first offering, and it is heard by the tongue of the one who is going, for the sons of Aaron. It is
the unclean thing, the priests shall sprinkle the blood and throw
away the blood. What is the twofold blood? The one who brings a gift that is mixed with his own kind or with something that is not his own kind, will be guilty of either the impure or the internal or external sins, which are as follows: for the sake of the Lord and for the sake of the dead, the Lord will pour out his blood in another place (Zebachim 5:1)
The vessel for the wall of the altar to the pole from the line of the sacra as against the corners, and he threw it. He stood at the pole and threw from the gift in the four corners of the altar; he could surround it like a line, the blood of which was Therefore, we say, "And they shall cast, and I will be able to encompass with a sling, for they shall cast with one sling, the name of the Lord, is it like hunting?": We give two conditions that are four (Safra): Who opened the Tent of
Meeting. And not at the time that it was taken down (ibid.)

Verse 6

: And he shall be cut up, etc. What does the Talmud say about the olah? To multiply all the olahs, to be cut up, and to be divided: You shall divide it into parts. And we shall not divide it into parts (Safra)

Verse 7

And we gave them ... fire. Although the fire comes down from heaven, it is commanded to be brought from the earth (ibid.)
The sons of Aaron the priest: When he is in his priesthood, if he works in the garments of a lay priest, his work is invalid.

Verse 8

The sons of Aaron the priests. When they are in their priesthood, the priest of the laity who works in the fat of the garments, his work is impure: (Zebachim 18) the
pieces of the head. According to the head, which is not in the whole of the fat, which is sprinkled with the slaughtering, according to thee it was necessary: for his anointing, for his strength (Chulin 27)

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And the feather. Why did we say? To teach you that he brought it up with the head and covered it with the house of slaughter, and this is the way: as the glory of the
offering (name): which is on the altar. That they may not be cut off, they shall go out into the field (Safra)

Verse 9

:Ola. In the name of Ola they will burn incense.
:A woman. When they slaughter him, they shall slaughter him in the name of the man; and every woman in the name of the man, Pusher Balaam, and let my will be done (Ibid.):fragrance. A fragrance before me, which I said

Verse 10

And if from the sheep. Moses adds to the first matter, and why was it stopped? To give Moses time to understand: between each portion (ibid.) from the sheep, from
the goats, from the goats. The mountains of the three are few — a detail for the old, the sick, and the unclean (ibid.)

Verse 11

:On the thigh of the altar. On the side of the
altar: A veil before the Lord. And there is no veil in the altar (there)

Verse 12

Verse 13

Verse 14

Death and remembrance can befall even one who lacks a limb, a bird (ibid.): Tarim. Great and not small: the
sons of Jonah. Small and not great, and plunder
that is disallowed, whether great is from Tarim or from the sons of Jonah. Detail of the beginning of the gold that is plundered: In the name of the sons of Jonah and small in the name of the Torim (Chulin 22)

—From the fowl. And not every fowl; according to that which is said, There are males in the flock, in the herd, in the flock, and in the goats: —Among the beasts, and there is no male among the fowls.

Verse 15

And they offered it. Even the priest brought a woman (Safra)
and a male. There is no male in all the vessels except in the priest's own hand, he cuts it with his nail from the front of the neck and cuts it: from its joints until it reaches the sinews and cuts it (Ibid.)
And his blood is drained. The tongue of the beast is full of juice (Proverbs 30), because the juice is exhausted (Isaiah 16), the house is occupied: the slaughter is on the edge of the altar and the blood is drained and runs down (Zebachim 65)
And he was anointed, and he was anointed, and he was purified. Is it not then that he who is anointed is purified? Is not the head in its own strength and the body in its own strength, even the queen? And the simplicity of the one who is called a castrated one is — and he was anointed and he was anointed, and before the incense and his blood was found a grave

Verse 16

: His appearance. From the place of the wicked, this is the Zeph
(Safra) in its light. With the sons of her, and it is necessary for the tongue to speak the word of the evil one, as it is because they also acted (Lamentations 4:11), and this is what Onkelus killed in his grove; and this is the teaching of Abba Yosei ben Hanan, who said that he takes the thorn with him; and many of his esteemed companions said, "A gloom surrounds The fire is poured into the furnace, and the whole of feathers of the skin are taken with them; in the case of an animal that is not eaten, but in the manger on the altar, it is said, and the it and the legs shall be washed with water and incense, and in the case of a prostitute who has stolen, it is said, and the intestines shall be thrown away, which :From the plunder (Leviticus 3:1) :At the
altar, east. In the east, the ram's (Safra)

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To the place of the dung. A place where the offering of the dung is given every morning and the dung of the inner altar: and the lampstand, and all of them are swallowed up there in one place.

Verse 17

And he split it. No one can tear it apart except with his hand, and so he says of Samson, "And he will tear it apart as he tears the goat and the goat" (Judges 14).

There is no need for you to pluck the wings of his feathers. : —With his wings. With his wings. A feather from the touch; And is there not a fool who smells of burnt wings and whose soul is not at rest upon him, and why did the scripture say, "He shall be sacrificed?" For the altar that is full and adorned with its sacrifice of sin (Vic. 3:1) will not be distinguished. It is not dismantled completely, for the women of the house, nor is it torn from its back; it is said in the bird, we will smell, and it is said in the beast, we will smell, and it is said to you, one who is greater and one who is lesser, and only one who will set it :His heart is in heaven (Safra)

Chapter 2

Verse 1

A soul in all voluntary offerings except in a gift, from whom did he go to volunteer: a gift? And a soul that you will sacrifice. We will not say Answer. The Kaaba said, from above I will come upon him as if he had sacrificed his soul (Menachot 14)
A sheaf shall be his offering. He who says, "O my God, you have brought a sheaf offering," brings a sheaf offering, which is the first and is one fifth of the sheaf offerings, and it is atonement for it, as is explained in the matter; according to what is said.
:Menachot, and all of them come baked before drying outside of it, that's why it's called Menachot Solet
Salad. There is no salad except from the grain, as it is said, a salad of grain (Exodus 29), and there is no offering less than a tenth of every offering. : —A tithe, as it is said, and a tithe of a basket ... for an offering (Leviticus 14)
:And he poured oil upon it. On all of it
A pinch of frankincense on it on one side. And what did you see that said that? And he put frankincense on it. On its edge — a place That there is no increase after increase in the Torah except for a little; A: Fat is for everything, because it is not spoiled by it and is stingy with it, just as it is said of its fat and its fatness, and frankincense is for its cut, that it is not spoiled by it and is stingy with it, as it is said of all frankincense, that after that, if one stingy, he gathers all the frankincense from it. And the word "Safra" (meaning "severe")

And he poured it, and gave it, and brought it. He taught that she would pour it and knead it like a bowl (Ibid.)

Verse 2

The priests and the kemetz. Mikmitza and Elah are the commandments of the priesthood (ibid.)
And a little from there. From the place where the feet of the stranger stand; to teach that the flesh has withered in every place in Ezra, even: the 11th day of the month of the place where the feet of Israel were trampled (Yoma 16)
It is a vessel that is broken and goes out to every side, a vessel in another place and is lifted up from its place in its place — full of a vessel. A vessel that is broken is not kosher except what is inside the vessel, for in its place it is a vessel that is lacking, a vessel that is not full, is it — (Leviticus 6) like a game? He covered three of his fingers on the palm of his hand, and this is a vessel that is broken in the Hebrew language. (Offerings: 11)
:For every brick. Only all the brick shall be full.
:The incense and the incense. The incense burner is filled with
a pinch of salt and oil. If a pinch and a lump of salt are in his hand, or a pinch of incense, it is a bad omen. (Ibid. 6) When he sits down, he remembers its leaves for good and for peace—it is a memorial. The pinch that goes up to its height is the remembrance of the offering.
:wind

Verse 3

:Aaron and his sons. The high priest takes a portion of the head that is not in the bowl and the heifer in the bowl (Safra)
Holy of Holies. It is theirs.
:From the Lord's people. They have no share in it except after the conditions of men (ibid.)

Verse 4

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And if you offer, etc., which says, "Bring me an offering of baked bread, and from the writing that he brings, whether it is whole or broken, the whole shall be beaten and the broken shall be anointed;" And they shall divide it among the fattening ones, six shekels of fat — the shekel of the offerings is the shekel of fattening — and six shekels of fat, and of oil, and of oil, and of oil, until all the fat is consumed, and the shekel of oil, they shall say, oil, as a sin offering, "Because," and the rest of the fat shall be eaten in his presence for the priests (a heave offering); the month, of which one-third shall come forth The olives, and "Tal with oil twice a day?" To the priest who is from the second day of the first day of the month Ten pieces of cloth (offerings)

Verse 5

And if a man offereth on the pan, which he said, O Lord, a love-offering; and all my vessels are in the sanctuary, in which this man offereth, upon the light of oil, and the vessels are not deep, but float, and the makers of the man offereth within them are hard, floated, and the lights are shaped. Shall be poured with it the pan before making them (ibid.).

And a basket of oiled bread. A basket of oiled bread (offerings)

Verse 6

You are a temptation. For many of all the adulterous women, a temptation is first a temptation (ibid.).
And thou shalt pour oil upon it, it is a meat offering. For the multitude of all the offerings to pour out; even a meat offering from the oven shall be able to burn: therefore, a tel upon it; I will leave the sweet and I will not leave the bitter, tel is it (Ibid.)

Verse 7

A vessel. It is mine that was in the sanctuary, deep, and from the midst of it that it is deep, fat is a heap and no light is extinguished, because of you the works of the offering are made into a spirit; every thing that is in the hands of the water is seen: as a vessel and a vessel (Safra)

Verse 8

: Which shall be made of these. From one of these kinds: And
she shall offer. On her altar to the priest:
And the priest shall present.
And she approached the altar. She gathered to the southern horn of the altar (Zebachim 33)

Verse 9

:I remembered her. She was the one who gave birth.

Verse 10

Verse 11

:And all honey. All fruit sweeteners are called molasses.

Verse 12

Two—you shall offer the firstfruits. What is the firstfruits of the bull and the firstfruits of the ram? The firstfruits of the firstfruits of the ram, which is called leaven (Leviticus 23), and of the firstfruits of the ram, as it is with the firstfruits of figs and dates (Menachot 58)

Verse 13

Salt of the covenant. The covenant was made with salt from the first six days of creation, when the waters were purified for the sacrifice: on the altar with salt and the waters were purified at the feast.
:For all your sacrifices. For the burnt offering of beasts and fowls, and for all the holy things, all of them (Menachot 20)

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Verse 14

And if you offer it, then you will be cursed, because for the sake of the sacrifice of the Omer it is written: "He says that it is obligatory, and so it is, and if it is the Jubilee and the Passover" (Numbers 36).

The hour of the firstfruits is the time of the firstfruits, and the firstfruits are the firstfruits. In the offering of the Omer, the scripture speaks of it as coming in the morning: The hour of the firstfruits is coming, it is said here in the morning, and it is said to the people (Exodus 9), the hour of the morning is coming.

Roasted in the fire. That which is dried over the fire in the chimney of the oven, which is why it is not ground: in the brahmins, according to which it is a sliver:

Carmel sliver. Finely chopped

Cast out. Cast out with the tongue broken and ground, cast out with the teeth of a rascal, as if he had crushed it with a pestle (Lamentations 3:3), and so my soul cast out (Psalms 119).

Carmel. Even the full ker is full, which is brought to the land and filled with the hardness of its shale, and therefore the words are called: Carmel, and so Carmel with its stones (2 Kings 4).

Chapter 3

Verse 1

Peace. Those who cast peace in the world; that is: Peace, six in them, peace for the altar and for the priests and for the Baals (Safra)

Verse 2

Verse 3

And all the milk, etc. For the one who brought milk that was on the kibbeh, the words of Rabbi Yishmael, Rabbi Akiva says: For the one who brought milk that was on the kibbeh (ibid.)

Verse 4

The fat that is on the kidneys, while the animal is still alive, is on top of the kidneys, and this is the fat that is below the loins — — which is called the fat that is visible on top of the kidneys, and under it is the flesh of its fat.

:The rest. He is the face of the mask that is read in Hebrew, and in the Aramaic language, he is a great poet.

On the liver. He who takes away from the liver a little, and in another place He says, "And the rest of the liver:" (Leviticus 9:11)

:On the liver and on the kidneys. Only from the liver and only from the kidneys will we be saved from this.

Verse 5

On the altar. From the burnt offering; to the altar that precedes the burnt offering, a continual burnt offering is offered for every sacrifice on the altar (Zebachim: 59)

Verse 6

Verse 7

If, according to the sixth in the sayings of the Keshv, there is something that is not in the sayings of the Ezv, that the Keshv is close to him, then: they are divided into two groups (Safra)

Verse 8

And throw. Two things that are four; and on the hands of the vessel it is thrown, and it is not given with the finger except: sin (Zebachim 55)

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Verse 9

:His milk. The chosen one is his, and what is he? This is the pure virgin.
: Against the advice. For the sake of the kidneys, the advice is given.

Verse 10

Verse 11

: Bread is a woman for the Lord. Bread is a fire for the Lord. Bread
is for the Lord. For the tongue eats, and therefore the tree is destroyed by its bread (Jeremiah 11), A servant is for bread in abundance (Daniel 5), :
To grind the workmen for bread (Ecclesiastes 10)

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

:A law of the world. Jaffa interprets in the Torah of the Priests all this verse.

Chapter 4

Verse 1

Verse 2

:Of all the commandments of the Lord. Interpret his words: There is no sin except in the matter of a thing that is given to him, and cut off
(safra) from one of them. Cut off one of them, as the writer says in the book of Sheba: There is from Simeon, Noah from Nahor, Dan
from Daniel :)

Verse 3

If the priest Messiah sins for the guilt of the people. Midrash: It is not obligatory to hide a thing from the people, as it is said, “The
people’s sin is hidden from the eyes of the congregation, and they did it” (ibid.); and it is explained according to the
Aggadah: When the high priest sins, the people’s sin is this, that they should go to him to atone for them and to pray for them in
private, :And we became spoiled

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Fr. An old man can, Talmud says, a son, but a son can, a young man can, Talmud says, a bull, is it hunting? This is: a bull, a son of three (ibid.)

Verse 4

Verse 5

:To the tent of meeting. To the tabernacle, and to the house of the ages, to the temple

Verse 6

It was directed as a barrier between the bodies, and they did not touch the face of the veil of the sanctuary. As a barrier from the holy place: blood on the veil, and if they touched it, they touched it.

Verse 7

And all blood. The remnants of the blood (Zebachim 25)

Verse 8

And all the milk of a cow. His milk was what he said, what does the Talmud say is a cow? For many cows a day: the atonement for the kidneys and the milk and the rest (Safra): the sin offering. For the city of Aza, the kidneys and the milk and the rest (Ibid.)

That they should not be circumcised before the removal of their milk, the law of the priests : —Take it from him. From the author

Verse 9

Verse 10

As Joram. Among these are the words of the Emorites who interpret the ox of the peace offering; and for what is the interpretation of the peace offering that is not interpreted here? Is it not for the harvest for peace offerings, what is peace for the fat, even this for his name, and what is peace for the world, even this for the world; And in the slaughter of the holy things, they were required to learn the right way that the middleman could not learn: from the one who taught in the holy things, in which chapter is it located (Zebachim 49)

:On the liver, on the kidneys. On its head and on its thighs. All of it is added to the tongue, as it is from the heart.

Verse 11

Verse 12

To a clean place. According to the sixth, outside the city is a place prepared for impurity — for the laying of stones that are touched, that the place is clean: —and the heart of the graves —the word means outside the camp —which is outside the city outside the camp. Outside the three camps; The house of the worlds is outside the city, as its rabbis interpret it: in the tabernacle of the day (page 68) and in the Sanhedrin (page 42) to the dung heap. A place where the dung that is removed from the altar is poured, as it is said and decreed: The dung is outside the camp (Leviticus 6).

:He will burn the manure that has been spilled. There is no Talmud to teach, except to teach that there is no place for manure (Safra)

Verse 13

The congregation of Israel. This is the Sanhedrin (Ibid.).

And nothing was lost. They sinned against the teachers in one of the most important things in the Torah that is permitted (Horiyot 8): The crowd and the people did it. They made a crowd on their faces.

Verse 14

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Verse 15

Verse 16

Verse 17

The face of the veil. And for this reason he says that the face of the veil of the sanctuary is a parable to a king who has a crown of thorns, if a little crown is broken, his whole family is restored, and if all crowns are broken, no family is restored, even here, when the priest of the Messiah sins, still the name of the sanctuary is holy, They have all sinned, mercy and peace: the holy place has been removed (Zebachim 1:1)

Verse 18

:The foundation of the altar of burnt offering which was at the entrance of the Tent of Meeting. This is the foundation of the Arabs, which is opposite the entrance (Ibid., No. 1)

Verse 19

It is not clear that here the kidneys are left, for Midian is a place where the ox is as it is with his the oxen, and the goats, and why are they not explained in it? Rabbi Yishmael told a parable to a king who was traveling with his people: Because of beloved, and because of his debt, he is a little in his hair (ibid., 11). And all his milk he will lift. Even upon my lips

Verse 20

And he shall do with this bull as he did with the bull of the sin offering. As it is explained in the bull of the priest of Messiah—the heifer shall be left with the two kidneys, which is explained there, which is not explained here, and to double the mitzvot of the works, to teach that if one of all the soft conditions is lacking, it is invalid; According to what we have seen in the offering on the outer altar, which was given in Matanah, one of the goats, it is said: "Here it is said that one of the goats is a sacrifice" (ibid. 39).

Verse 21

Verse 22

For a prince will sin. The tongue of the rich — the rich of the generation whose prince gives his heart to the one who brings atonement: his roof, light and red, is engraved on his sins (Safra)

Verse 23

Or know. As if the word were known; the more it is, the more it is used in the language of the people, and if in the place of the people, and so: it is known because it is a bull that has been struck (Exodus 21)
:Inform him. When he sinned, it was believed that he was allowed, and later from here it was known that it was forbidden.

Verse 24

: In the place where he slaughters the animal. In the sense of the word "sin" it is interpreted as "sin". To call it kosher, to call it impure (Safra)

Verse 25

:And his blood. The remains of the blood

Verse 26

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:Like the milk of the peace offering. Like those words that are interpreted in the boldness of the word, in the shadow of peace offerings.

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

:When the milk was removed from the sacrifice of peace offerings. As the sayings of the goat of the Amorites are said in the peace offerings

Verse 32

Verse 33

And you shall sacrifice it for a sin offering. That which you shall sacrifice for a sin offering (Zebachim 7)

Verse 34

Verse 35

When the milk of the field is removed. When his words were multiplied in Elijah, even sin when it came, she brought a charge: Elijah with the
words: On the fires of the Lord. On the embers of the fire that were made for the name, Po'ylish Balaz

Chapter 5

Verse 1

And she heard the voice of these. In a matter where he is a witness — where he swears by oath, where he knows by testimony, where he testifies (Safra)

Verse 2

Or a soul that touches, etc. And after this uncleanness, he eats the holy things or brings them into the sanctuary, which is a matter: whose sin is cut off; in the tabernacle of the covenant (page 14) it is prescribed: and it shall be
removed from him. The uncleanness:
and he is guilty. In eating the holy things or in bringing the holy things

Verse 3

:In the impurity of a person. This is the impurity of death.

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:For all his uncleanness. For the multitude of uncleanness of the leprosy and leprosy: Which shall
make him unclean. For the multitude of him that toucheth the cause of his impurity.
: In many places, a pure bird's carrion swallower (Safra)
:And he disappeared. And he did not know that the impurity had been forgotten.
: And he is guilty. In eating a holy thing or in bringing a holy thing

Verse 4

:With the lips. And not in the heart (name)
:To do harm. To
himself: Or to do good. To himself, as I eat and do not eat, I sleep and do not sleep (Shevuot 27): To all that he expresses.
To many to the past
And he disappeared from him. And he passed over his oath, all that is in the sacrifice of the burnt offering and the offering of the burnt offering, as is explained here, but he swore: "There is no scapegoat in this sacrifice, except in the fire."

Verse 5

Verse 6

Verse 7

Verse 8

And he offered that which was for the first sin. You have sinned before the altar (Safra); what is the meaning of the word
"dome"? :To a lawyer who is gathered to please, a lawyer is gathered, a generation is gathered after him (Zebachim
7): and he will not distinguish. He is not a molech except one siman (Chulin 21): The
neck. He is the head that is raised up, the one who is sacrificed to
the side of the image: opposite his neck. In front of the beholder is the neck, and it is the length of the whole Behind the picture (Ibid. 19)

Verse 9

And this is the blood of the sin offering. In the case of a sin offering, there is no commandment to be fulfilled, and in the case of a sin offering, there is no commandment to be fulfilled, and
he shall hold the neck of the offering, and sprinkle it, and the blood shall be
sprinkled and brought to the altar: it is a sin offering. It is a kosher offering, which is not a forbidden offering (Safra)

Verse 10

: As a sentence. The saying is in the form of a bird of prey at the head of the story.

Verse 11

:For it is a sin. And there is no law that his sacrifice should be acceptable (Menachot 6)

Verse 12

:It is a sin. It was taken away and burned for a good name, not for a bad name.

Verse 13

For his sin which he committed. Here the scripture changes, that the rich in tithes and offerings are said to be from his sin, and here in the case of the poor in offerings, it is said to be from his sin. Examine his many sins carefully, for if he sins when he is rich and has given a hundred for a coin or a hair and is poor, he will bring from their portion two thousand, he has given a hundred for two thousand. And I answered, He shall bring from the two portions a tenth of an ephah, He shall divide a hundred into a tenth of an ephah and a tenth,
Joseph added: He shall bring them up and bring a tenth of an ephah, so it is said here to Chai

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From one of these. From one of the three chapters of the Amorites on the subject — either in wealth or in poverty or in the poorest of the poor; and what ephah, does the Talmud say? The weight of the donkeys that are in them shall be in the kishva or the hair, and the light ones shall be in the tenth of the the Talmud says from one of these, to the light ones in the air, and the light ones in the light for the donkeys for the kishva and the hair if he can reach it, and the weight of the donkeys for the light for the tenth of the ephah in the poor: poverty (Safra) And it shall be for the priest as an offering. For the sin offering, that which is

left over shall be eaten, this is according to the law; and if this sinner be a priest, it shall be as the rest of the freewill offering, as the law says: "And it shall be for the priest" —and its plural: a priest, that which is left over shall not be eaten (Safra)

Verse 14

Verse 15

For you have transgressed. There is no transgression in any place except by transgression, and therefore it is said, And they transgressed after the gods of their fathers, and they went a whoring after the gods of the peoples of the land (Yahweh), and therefore it is said, In error and transgression in it: transgression (in the wilderness of the Lord)

And she sinned by mistake against the sanctuaries of the Lord. Whose portion was it? And where was the warning? It was said, "Here is a sin," and it was said to this one, "He has sinned in the offering," and no sin will be brought upon him (Leviticus 22). What was the warning for this one, nor was it the warning for this one; for what was the warning for this one, except for the one who ate, nor was it the warning for this one, except for the one who ate, Rabbah (Safra) : —Tal: The sanctuaries of the

Lord. Those who are dedicated to Him, they shall bring forth holy things (there) in the midst of

the two rams. To the tongue of the hard one, as the rams of the land take (Ezekiel 17), even here it is hard: two (sephara): Your value is silver shekels. Which is worth two

stones

Verse 16

And five for the sanctuary And he that sinneth against the holy thing shall make restitution.

Verse 17

And he did not know and was guilty, and he brought it. This matter is about a man who has a piece of meat in his hand and does not know whether it is good or bad, like a piece of milk and fat in front of him, and when he thinks that he has eaten the rest and eaten one, they say that it was a piece of milk, and he does not know whether it was the same piece of milk that he ate. Therefore, this brings a great sin upon him, and protects him from all evil. A time that is not known is certainly a sin, and if it is known at a later time, it brings sin :)Kiritot 22)

And he knew not, and was guilty, and bore his iniquity. Rabbi Yose of Galilee says, "The mountain of the inscription, 'Punish me who does not know,' on a woman, and how much more will I punish me who knows,' Rabbi Yose of Omer says, 'If you were to know what a gift is, you would not do it unless it was a commandment, and a drunkard of the righteous passed by, go and learn from Adam the first one who did not know, and see. How many deaths were collected on him and his descendants. And what is the greater measure of goodness or of evil? What does Omer say is a measure of goodness, if the measure of evil is small, see how many deaths were collected.

The covenants and the affliction of the day and of his generations, the measure of the good that is multiplied, the one who dwells among the exiles and the one who is May he be blessed, and may his generations and generations of generations be blessed, until the end of all generations; Rabbi A'A'Kav'sh the kippurim - Akiba says, "Because He says, 'At the mouth of two witnesses, or three, and four' (Deuteronomy 17), if the testimony of two is established, why does the letter 'C' detail it for you? Is it not to bring three to the point of being harsh upon him?

the And to execute judgment as if it were a matter of punishment for the crime; if so, the punishment prescribed for the offenders of the past As for the transgressors, on the one hand, as much and as much as he paid, it is good to treat the doers of the commandments as the doers of the commandments (Sanhedrin 9); Rabbi Eleazar ben Azariah Omer says, Because you cut your harvest in your field and forgot the harvest in the field, the scripture has determined the blessing for whom you returned, on w(Deuteronomy 24) - blessing be with you Ma'an, "From time to time, there was a rock with a hole in its wings, and it fell to its right, and it was found by the poor—a commandment without knowing it: and it was revealed in it, the mountain of the Kaaba, it was a blessing (Safra)

Verse 18

:Indeed, to blame. In the case of a person who has done

something wrong and did not know it. If he knows it later, he will not be held responsible for this sin. He has sinned. What is this like? Like a wild heifer that is beheaded and then the killer is found, he will surely be killed :)

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Verse 19

Guilty is guilty, guilty. The first is all compressed, which is the name of a word, and the latter is half closed and half open, which is the name of an active tongue; And if he says, "It is not necessary for you," he is a grave, and it is required in the Torah of the priests. He is guilty of two stones. He may say that I am a Nazirite who has committed a terrible sin, which is a sin. Guilty —
And there is a curse, and the Talmud says (there)

Verse 20

Verse 21

A soul that sins. Rabbi Akiva said, What is more honorable and honorable than in the sight of God? According to the law, the borrower, the lender, the creditor, and the lender are not to be trusted except in the presence of witnesses and in the presence of the police. According to you, in the time that he is a liar, a liar in the presence of witnesses and in the presence of the police. But the one who commands his friend does not want a soul to know about him except in the presence of the police.
One-third between them, : According to you, when he is a negator, he is a negator in one-third
between them (Ibid.): In the attention of the hand. He has in his hand the means to engage in or to lend
:or robbery. Who robbed from his hand a word
:Or a slave. He is a hired worker (name)

Verse 22

And he denied it. That which atones for one of all these things which a man does to sin and to swear falsely to atone:
mammon

Verse 23

:For he will sin and be guilty. When he recognizes in himself the need to return to repentance, and when he knows that he has sinned and is guilty,

Verse 24

:In his head. He is the horn, the head of the
treasure and the seventh and the fifth, the return and the fifth. The Torah divides the fifths of the grain into five equal parts, which is equal to five times the amount of the grain, and then adds five times the amount of the grain, and so on until the seventh grain is reduced to a penny (Bava Kama
13): to whom it belongs. To whom is the wealth given? (ibid.)

Chapter 6

Verse 1

Verse 2

Command Aaron. There is no command except to fasten the tongue from hand to hand and to generations; Rabbi Shimon said, in the rest of your commands: The command to fasten in the sixth place in which there is a lack of a pocket (Safra)
This is the doctrine of the leaf, etc. This matter is not to teach about the incense of milk and organs that are not kosher, and to teach about idols, which one if an altar goes down, and which one if an altar does not go down, that is, all night, one Torah for all the people, and even idols, which if they go up do not go up — a Torah for many, he came, saying: They will go down (there) he made the
altar. For a little while the four and the four, and as it were, there was no idol in the sanctuary, which was carved: before they returned to Ezra (Ibid. 8)

Verse 3

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:Medu Bd. Is it cotton, and what is the measure of it? That it may be according to its measure
(name): On its flesh. That there may be no dividing word between them (Zebachim 19)
And he lifted up the dung. There was a field full of the inner food, and it was given in the east of the sheep :)Always 28)

The fire will consume the wood. And you will make a fire, from which firewood you will burn a firewood, and you will put it in a firewood basket.
: The altar

] On the altar. He found parts that had not yet been eaten, returning to the altar after burning coals: [He went and went and took from the entrails, which he said was the burnt offering on the altar

Verse 4

And he took off his clothes. There is no obligation except for the way of the land, that he should not go out of the house in clothes that are a pot for many, that he should not pour a cup for many, and that he should not wear clothes that are boiled in them. He who wears them is always wearing them — :other clothes are inferior to them (Safra)
And he brought out the manure. He gathered it in a heap, and when it was much, and there was no room for it, he took it out of the field; and this is not a duty for every day, but the contribution is a duty for every day (Always 28)

Verse 5

On the hearth, and the fire of the altar shall be kindled —And the fire on the altar shall be kindled therein. Many as here the multitude shall burn incense. therein, and the fire upon the altar shall be kindled therein, a fire shall always be kindled upon the altar, all of which were required in the tabernacle of the covenant (page 45), which was divided among the hosts of the congregation that were there.
And he shall offer the burnt offering upon it. It shall be a continual burnt offering (Menachot 49)
On the morning sacrifice—the milk of the peace offerings. If they bring peace offerings there, and their flocks are large, then from here "on it": they will offer all the sacrifices, all of them, since it will not be too late to establish a covenant among the Arabs (Safra)

Verse 6

Always fire. The fire that is said to be kept burning is the one in which the lamps are lit, in which it is said to be kept burning: always burning (Exodus 27), even the fire on the outer altar is kept burning (Yoma 45): it shall not be quenched. The fire that is put out on the altar passes through the mouth of the enemy.

Verse 7

And this is the law of the offering. The law is one for all — for the fat and frankincense argument, the things said in the matter, which can contain I have no fat and frankincense arguments except from the offering of Israel which is abridged, from the offering of the priests which is general: from what? Tal Torah (Safra)
:The one who is near. She is the one who is in the southern part of the Arabian Peninsula (Ibid.)
Before the Lord. He is from the west, which is beside the tent of meeting.
To the face of the altar. It is the south, which is the face of the altar, to which the ram was given the spirit (Sotah:14)

Verse 8

:And he took from him. From the companion — that he should pay a tenth of the price of a woman in a pinch (Safra): in a pinch. That he should not make a measure for a pinch (Ibid.)
:The offering and the fat. From a place that is reduced from a place where fat has increased (Sotah 14)
The leader: That you may not be a guarantor of the other (Safra)
And all the white that is on the offering and the incense. He gathers the frankincense after the censer and burns it; and if he does not interpret it as such T in one of the offerings in the vaikra, it is necessary to interpret this parashah, to include all the offerings.
:As a judge

Verse 9

:In a holy place. And where? In the courtyard of the tent of meeting.

Verse 10

You shall not bake any leavened bread. Even the leftovers are forbidden to be made with leavened bread (Menchot 50:1).

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As a sin and as a culprit. The offering of a sinner is as a sin, in Your sight a stinginess that is not considered acceptable, the offering of a freewill offering is as a sin, in Your sight a stinginess that is not considered acceptable (Safra)

Verse 11

Every male. Even if the husband is blemished; why did we say? If it is for the sake of the mountains of the grave, it is said, for the bread of his God from the holy places: the holy places and the holy place (Leviticus 21), but for the sake of the multitude of the faithful for the distribution (Safra)

:Anyone who touches it, etc., holy or sick, whoever touches it will be swallowed up by it.

:It shall be sanctified. To be like a censer, that if it is impure, it shall be censed, and if it is kosher, it shall be eaten like the material of the offering (ibid.)

Verse 12

Verse 13

This is the offering of Aaron and his sons. Even the priests shall offer a tenth of an ephah on the day they are ordained to serve, but the high priest shall offer it every day, as it is said, "Atonement shall be given to the children of Israel, and

Verse 14

:Mirbachet. Halutah Brotachin Kel Tzarka (Ibid.)

After it is kneaded, it is baked in the oven and then returned and fried in a pan (menachot—tifini. Baking, baking, plural: n.): a minchat of

pieces. A teacher of the meaning of a piece of bread

Verse 15

:The Messiah is under him from his sons. The Messiah from his

sons will be under him completely incense. There is no atonement for the remnant of it, it will be eaten completely, and so all the priest's offering will be completely:

Verse 16

:Total. All equal to its height

Verse 17

Verse 18

Verse 19

That she had committed a sin at his hand : —You are the one who makes it clean. The one who makes it

clean shall eat it. The one who makes it clean shall eat it. The one who makes it clean shall eat it. He who makes it clean shall be unclean at the time of the blood that is thrown into the fire, which is not mixed with flesh. It is said to the whole table, and it is possible that it is said that it is forbidden for the priests to eat it except for the one who throws blood, which is said: A male among the priests shall eat it (Zebachim 39)

Verse 20

He shall touch and swallow it: whoever touches its flesh. Every edible thing that is

unclean shall be unclean, and if it is clean, it shall be eaten as unclean. : —It shall be holy. To be like it and that

blood which has its blood on the garment. And if the blood of the plague is on the garment, that place of the blood that is on the garment that has its on it, you shall wash it in the midst of the azra

be turned : —Asher iza. Let it be, as it is, and let it not be turned to the ground from its place (Job 15) Let it

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Verse 21

:It will be broken. According to the one who swallowed it, it became a remnant, and he is the judge of all the saints.
:And broth. For the tongue of the women's broths (Esther 2), Ashkur"ment "Belaaz" and broth
and wash. To spit out the vomit, but my pot is like a potter's vessel, as it is written here that it will not go out of my hands: its leaves
forever (Idolatry 34)

Verse 22

Every male among the priests may eat of it. Is it to the extent that the one who sins is not to be brought up to the priests, but to be
brought up to be seen to be sinless?

Verse 23

:And all sin, etc., which the church has made with blood, the external sin before the Lord is impure: and
all. For many holy places (Safra)

Chapter 7

Verse 1

He is the Holy of Holies. He is near, and there is no other way of approaching Him (Safra)

Verse 2

They will slaughter. Many are the slaughters of many; according to the one who accused him of sin in the assembly, it is said, "They will slaughter" — many, and
they will fill him with a sacrifice, to bring the sacrifice of a congregation to the north.

Verse 3

And all his milk, etc. Up to this point, the words were not interpreted in their context, so it was necessary to interpret them as here, but:
A grave sin is interpreted in it in a parashah and it is read
They multiplied in the ark and the ram: the ark. According to that which is not cometh, but a ram, or a ram, and a ram

Verse 4

Verse 5

He is guilty. A witness whose name is cut off from his body, because of the guilt that he has committed in his blood, or because of the guilt that he has
committed in his blood, but whose blood is to be offered on the altar, if you have slaughtered it, it is not kosher for a burnt offering before it was
cut off for the flock; and it is not to be offered because of the guilt that is impermissible that it is not for his name — as it is What they
demanded was the inscription, which was not written there, but the incense of the Amorites, and it was their own fault that it was not said in it. the
Lord (the incense of His commandments is kosher) sacrifices

Verse 6

It is the most holy of holies. In the Torah of the priests it is required.

Verse 7

:There is one Torah for them. In this matter
The priest who will make atonement with it. The one who is seen as atonement partakes of it, a piece for daily immersion and is deprived of atonements and
masturbation (Safra)

Verse 8

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The skin of the lamb that he offered to the priest shall be his. A piece for daily immersion and free from lice and lice that are not: wounds in the skins (ibid.)

Verse 9

For the priest who offers it, etc. It shall be for him alone, it shall be for all the sons of Aaron, it shall be for all of them, it shall be for the priest who offers it, is it like a game? For the father's house on the day they offer it (ibid.)

Verse 10

: It is mixed with oil. This is a freewill offering:
and it is a sacrifice. This is a sinner's offering and a sacrifice of envy that has no oil in it.

Verse 11

Verse 12

If we are sacrificed for gratitude. If on the word of thanksgiving for a miracle that He performed, like the rivers of the sea and the rivers that flow together, they cry out for thanksgiving, as it is written in them—from the words and the prisoners in the house of the Assyrians and the sick who are healed, they will give thanks to the Lord for His mercy and His wonders to the sons of men and they will sacrifice sacrifices of thanksgiving (Psalm 117)—if on one of these gods there is no peace Here are the offerings of thanksgiving, and the charges for the bread mentioned in the matter, and there is no: they are eaten day and
night, as it is explained here: chalut and kirkin and rabuka, three of a kind —and offered on the sacrifice of thanksgiving. A fourth of a kind of unleavened bread, and it is written on the chalut of unleavened bread, leavened and whole; and every kind and kind of ten chalut, thus is explained In offerings, :And five hundred and fifty thousand Jerusalem, six hundred and sixty words, twenty tenths (offerings)
:Mirbachet. For the bread of the house of the Lord, all his needs are fulfilled.

Verse 13

He will offer his sacrifice on a sacrifice. He says that there is no holy bread, the holiness of the body — to be carved in a bowl and immersed on the day the sacrifice is slaughtered (Safra) redemption free and to be freed

Verse 14

One of each kind. For bread, one of each kind and kind shall be offered to the priest who performs his service, and the rest shall be eaten for the bulls (meal offerings); and for the bulls, a breast and a thigh, as it is explained for the table: a wave breast and a thigh with peace offerings, and the thanksgiving is called peace offerings.

Verse 15

And the meat of the sacrifice of peace offerings. Yeshua, there are many, many for sin and guilt, and a ram for a Nazirite and a feast: fourteen of them shall be eaten day and night (Safra)
:On the day of his sacrifice he shall eat it. And as for meat, at the
time of bread he shall not rest from it until morning. But he shall eat it all night. If so, why did they say until half past? In order to keep a person away from transgression (ibid.)

Verse 16

And if a vow or almsgiving does not lead to the confession of a miracle, it is not a claim for bread, and it is eaten for two days, as is explained in the matter.
And the next day, and the remainder of it, he shall eat first. And this is the remainder, and he shall eat as much as he has in the place, as he has in the place: as the sons of Zeboiim, and Aiah, and Anah (Genesis 36), Tet, and Kodesh, and Seba, the trampling host (Daniel 8).

Verse 17

Verse 18

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And if the food is eaten, etc., in calculating the slaughtering of grain, the scripture says: If one eats it during the fasting hour, it is disqualified, disqualified as a violation. The Talmud says that the one who offers it does not calculate it - from its portion of a third, it is and from its portion of a third, it is disqualified; And so it is interpreted: At the hour of his kinship, this shall not be counted, and if: he counts, it shall be a sin (Zebachim 29)
: And the soul has eaten of it. Even in the midst of time, it will bear fruit.

Verse 19

: And the flesh. Of the holy of holies, he that toucheth any unclean thing shall not eat: —And inwards, which are permitted (Safra) the flesh. For the multitude of the parts that come out of the
Everyone who is clean may eat meat. What does it mean? According to what is said, "And the blood of your sacrifices shall be poured out, and the flesh shall be eaten" (Deuteronomy 12:12), it is said, "No one shall eat it except the Baals." Thus it is said, "Everyone who is clean may eat meat" (Safra).
And the flesh, every clean one may eat flesh. As it is said, all that I have forbidden you is sin and guilt, that if they bring forth this flesh outside the gates, it is forbidden — —as it is written in the court of the tabernacle of meeting, they shall eat it (Leviticus 6): "I say to you, every clean one may eat flesh, even in the whole city."

Verse 20

And his impurity is upon him. The scripture speaks of the impurity of the body, but a clean person who eats the unclean is not punished with the same punishment, except for the warning, and the flesh that touches anything unclean, etc.; and the warning of an unclean person eating the clean is not explained in the Torah, except for the wise men who have considered it in a similar way; Three volumes of the Amorite Law concerning the eating of holy things in the impurity of the body, and the teaching of its rabbis in the seven oaths, one for the general, one for the specific, and one for the teaching on the burnt offering and Yu It is said, "Only on the impurity of the sanctuary and the holy place." the offering of the sin offering.

Verse 21

Verse 22

Verse 23

Verse 24

: It shall be made for every work. Come and learn about the milk that does not defile the impurity of
carrion and eat it. The Torah says, "When a carrion and a carcass are brought in, and the prohibition of milk begins, then it is obligatory to eat it even if it is carrion, and you shall not say, 'There is no prohibition,'" (Zebachim 1:11).

Verse 25

Verse 26

In all your sittings. According to Sheshi, it is the duty of the body and not the duty of the head, which governs all sittings, and in the tabernacle: holiness. In chapter 1, it is explained why it is necessary to say
:For birds and beasts. A part for the blood of fish and animals (Deuteronomy 20)

Verse 27

Verse 28

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Verse 29

Verse 30

His hands shall bring it, etc. That the hand of the Baals shall be from the high place, and the milk and the fat shall be given in it, and the hand of the priest: from the staff and the wave offering (offerings of the
Lord)? The men of the Lord. And what are the men
We will bring the milk on the breast. When they brought milk from the house of the sacrificers to the priest, and when they brought it to the priest who waved it, the waved milk was found to be on high and the milk to the floor. This is what is meant by the place after the market of the offering and the waved milking of the men of the milking, they brought it to the wave and the cup (Leviticus 10), and after the waved milking they brought it. The priest who burns incense, and the incense is found on the altar, and this is what is said and they put the milk on a plate, the priests are clean, thus the interpreter of the incense and the incense of the milk on the altar (Ibid. 9), according to the sixth: in the offering
The milk on the breast will be brought to us. And the breast, why does it bring it? To wave it, he brings it, and not that it is of the men: According to what the Lord says, the milk on the breast will be able to be that it is also of the men, : 'Thus we say the breast to wave and go

Verse 31

And the priest shall burn the milk. And the breast shall be Aaron's, to judge that the flesh shall not be eaten yet: which is said to be a burnt offering from the altar (Sephara)

Verse 32

Market. From the joint of the carriage that is sold with the head to the hip joint, which is the joint of the leg :)Chulin 14

Verse 33

He who offers the blood of peace offerings, etc., because he who sprinkles it or burns its milk, becomes unclean: at the time of sprinkling blood or at the time of burning milk, which is not mixed with meat (Safra)

Verse 34

:Movement, contribution. Leading and bringing up and following (Menchot SB)

Verse 35

Verse 36

Verse 37

:And to the full. On the day of the initiation into the priesthood

Chapter 8

Verse 1

Verse 2

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Take Aaron. This parsha says that seven days before the tabernacle was set up, there is no beginning or end: In the Torah:
Take Aaron. Take him in words and offer him and the
bull for the sin offering, etc. These are the words concerning the command of the full ones, when the command came, and its force on the day: First, for the full ones, return and hasten the hour of its work.

Verse 3

The congregation at the door of the Tent of Meeting. This is one of the places where a few strengthened the many (Leviticus 10:10).

Verse 4

Verse 5

This is the thing. Things that you see me doing before you, the Lord has commanded me to do, and do not say to my honor: "And to my brother's honor I am doing it; I have explained all this matter in "And you shall command

Verse 6

Verse 7

Verse 8

The lights: The letter of the interpreter's name.

Verse 9

And he put it on the bonnet. The wicks of the fixed cost of the teat were given on the bonnet, the teat was found hanging: in the bonnet

Verse 10

Verse 11

:From him on the altar. I did not know that it would shine in such glory tonight.

Verse 12

And he poured it, and anointed it. First he poured it on his head, and then he put it between his eyelashes, and he rubbed it with his finger: from this to that (Horiyot 12)

Verse 13

:And he will bind. To bind the tongue.

Verse 14

Verse 15

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And he sanctified the altar. He sanctified it and made it holy. In this service
he sanctified it.
:To atone for him. Sometimes all the atonements

Verse 16

:The liver. Only the liver, which was carrying a little of the weight with it

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

And they shall complete the priests: in their priesthood

The ram of the full. The ram of the peace, full of peace, full of peace.

Verse 23

Verse 24

Verse 25

Verse 26

And a loaf of oiled bread. It is blessed because it has a lot of oil in it, as opposed to the sweet and sour, as explained
in: Bimenahot (page 9)

Verse 27

Verse 28

Victor: The altar. Moses spent the entire seven days of the full moon in the white part (idolatry 34)
:On the leaf. Behind the olah, and they do not mention the market of the peace near any place outside of this

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Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

The Lord commanded to do. All the seven days; and many of them preached, to do — —This is what a heifer does, to make atonement, this is what a heifer does on the Day of Atonement, and to teach that the high priest who makes atonement shall be separated seven days before the Day of Atonement, and so the priest who burns the heifer (Sephara)

Verse 35

:And you shall not die. If you do not do this, you shall surely die.

Verse 36

And Aaron and his sons did so. To say, "Shabban, who did not turn aside to the right and to Samuel,"

Chapter 9

Verse 1

And it came to pass on the eighth day, which was the first day of the month of Nissan, that the tabernacle was set up in it on that day, and ten crowns were taken: the two crowns of the world.
And to the elders of Israel. To the people who heard the word, Aaron was gathered and served in the high priesthood, and they will not say: "We were gathered from him" (Tanhuma).

Verse 2

Take a calf. To know that God atoned for the sin of the calf, for the deed of the calf that he did (ibid.).

Verse 3

Verse 4

For today the Lord will appear to you. To serve his tabernacle with the work of your hands, so the sacrifices of praise are in vain: a duty on this day.

Verse 5

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Verse 6

Verse 7

Approach the altar. Aaron was ashamed and afraid of the lamb, and Moses said to him, "Why were you ashamed? Therefore you have
chosen your sin offering. A young
bull for a burnt offering.
A ram for a sacrifice for the people. A young goat, a bull, and a ram; from every place where it is said, "A young bull a year old," it is from there.

Verse 8

Verse 9

Verse 10

Verse 11

And the flesh and the skin, etc., do not burn external sin, except this and that of the full ones, and all of them are by the mouth of the word.

Verse 12

And they found: To the tongue was the time and the place.

Verse 13

Verse 14

Verse 15

:And he sinned. He did as the judge sinned:
as the first. As the calf of his

Verse 16

And he did according to the judgment. The interpreter of the law of the covenant

Verse 17

:And his hand was full. She was a handful (there):
Except for the burnt offering of the bull. All these he did after the burnt offering of the tamid.

Verse 18

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Verse 19

:And the covering. The milk that covers the intestines

Verse 20

And they shall put the milk on the face. After the wave offering, the priest shall give the wave offering to another priest to burn it: the high ones shall be placed on the table (menchot 62).

Verse 21

Verse 22

Bless you, O light, bring (Sotah 38): come —And he blessed them. Priestly Blessing
down. From the altar

Verse 23

And Moses and Aaron and the rest came. Why did they gather? I found in the Parashat of Levi, in the Baraita that is added to the Torah of the priests, why did Moses gather with Aaron? To teach him how to make incense, or did they not gather only for another matter? Teach me, Dan, that a blessing descends and comes up, that which descends from the fountain of labor, or that which comes up from the fountain of labor, is for the time when Moses and Aaron met together to teach him about the work of burning incense; for when Aaron saw that they had offered all the sacrifices and done all the works, and the tabernacle did not descend upon Israel, "And in my path the tabernacle did not descend to Israel," said He, "and He laments and says, "I know that the Lord is angry with me, and they I was ashamed." ?To Moses, Moses my brother, as you did to me when I was gathered: asked for mercy from the hand of Moses, who was with him." and the tabernacle came down to Israel (Sephara)

The Lord his God is pleased with him, and it is his will that all the tabernacles of the covenant And they went out and blessed the people. They said, "And it shall be." should be served and served in it, and that they should be scattered in the work of their hands; According to the seven days of the fullness of the days that Moses had set up the tabernacle, the tabernacle did not remain in it for a day. And the children of Israel spoke to Moses, saying, "Moses, our master, all the trouble that we have taken in keeping the tabernacle among us, and we know that the sin of the calf has been atoned for us, so he said to them this: The Word — Aaron, my brother, is more worthy and more prudent than I, who is in my hands as the glory of the Lord, who shall do all that the Lord has commanded, and who shall fear me: his sacrifices and his service shall be the tabernacle among you, and you shall know that the place is holy in him.

Verse 24

:Virnu. As translated

Chapter 10

Verse 1

Verse 2

And fire will come out. Rabbi Eliezer Omer says that the sons of Aaron did not die except at the hands of those who were taught to walk before Moses Rabban. Rabbi Yishmael Omer says that those who drank wine were gathered into the sanctuary. Know that after the giving of the Zichri, the remaining ones warned that those who drank wine would not be gathered into the sanctuary. This is a parable to the king who was not a son of the house. And so on, as it is said in Vayyah: Rabbah

Verse 3

He who spoke, etc. Who spoke? And I will make a covenant with the children of Israel, and it shall be sanctified by my glory (Exodus 29), and you shall not call upon my glory, but by my glory; and Moses said to Aaron, Aaron my brother, I know that you are sanctified.

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You were the one who knew where he was, and I believed in you, but now I see that he is greater than you (Safra)
:from me
That which was said was —And Aaron's hands. He received a reward for his silence, and what was the reward of his acceptance? That which was united with him, the word:
In his own case, you have explained the matter of drinking wine (Leviticus Rabbah 12)
:In my presence. In my
chosen ones and before all the people I will honor. When the Lord judges the righteous, he is feared and exalted and humbled, if so be that all the wicked dwell in his presence; and therefore he says, "Fear God from your holy places" (Psalms 68), do not say: "From your holy places, not from your holy places."

Verse 4

:David Aaron. Uzziel, Amram's brother, was the one who said to the sons of Kohath and Gov. (Exodus 6) The
whole thing is that it is not right to kill your brother, etc. As a man says to his friend, "He has passed away before me," the Shim'ah

Verse 5

In their clothes. Of the dead; It teaches that their clothes were not burned, but their breath, like two threads of fire: gathered between their nostrils (Safra)

Verse 6

Do not break. Do not raise a gate, from a place where mourning is forbidden in counting, but you do not mix it with that which is under its roof: a place (Moed Katan 14): and
you will not die. If you do, you will die (Safra)
And your brothers, the entire house of Israel. From this place where you have been the disciples of the wise, it is imposed on all to mourn in it :)Moed Katan 28)

Verse 7

Verse 8

Verse 9

:Wine and Intoxication. Wine is the way of its intoxication (Safra)
When you come to the Tent of Meeting. Do I not have a sin in your coming to the temple, when you come to the altar of the Lord? It was said, "Here and there are feet at the entrance of the Tent of Meeting, what did the assembly of the assembly of the tent of meeting do to them?" And it was said in the Holy of Holies: "The altar is like the entrance of the Tent of Meeting, even here the assembly of the altar is like the entrance of the Tent of Meeting" (ibid.).

Verse 10

And to distinguish. In order to distinguish between holy and profane work, it is to the extent that a worker's work is invalid :)

Verse 11

And to teach. Whereas it is forbidden to be drunk in fear, he who is worthy of death, may be called a prophet, and his children with him, and not: he shall die, priests in their service in fear, and there are no wise in their fear of death (ibid.)

Verse 12

The remaining. Where did the death come from, since even death was inflicted on them for the sin of the calf, as it is said (Deuteronomy 9), and the Lord was very angry with Aaron to destroy him, and there was no destruction except for the death of his sons, as it is said, and the prayer of Moses was in vain from half, as it is said (Deuteronomy 9), (Amos 2), and I will destroy his fruit from the beginning, And Aaron also prayed at the time of the feast.
That you are masturbating, and saints are forbidden to masturbate. :Take the offering. Even upon my lips

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And the gift of Nachshon (Safra) :You are the offering. This is my eighth offering.
And eat it with matzah. What is Tal? According to Shesha, it is a collective offering and an hourly offering, and there is no way to go out of it for generations, so it is necessary to separate it into a law that remains a offering (ibid.).

Verse 13

And your sons shall eat it. There is no law for the children of Israel in the holy places (Ibid.): For so I have commanded. They shall eat it with lamentation (Ibid.; Sacrifices 11:1).

Verse 14

.And the breast of the wave offering. You shall eat it in a clean place. And why did they eat the firstfruits in an unclean place? Is it not lawful for you to eat the firstfruits, which are most holy, in a holy place? But there is no blemish among the blemishes. But they shall be blemishable to eat within the camp of Israel, which is clean from the congregation, where there are blemishes; Hence the easy offerings are eaten: in all the city (name of the Lord) you and your sons and your daughters. You and your sons have a share, but your daughters do not have a share, unless you give them a concession to eat in the field and the market, or is it not also the daughters in a concession? The Talmud says: Your law and the law of your sons have been given — a law For boys and there is no law for girls (Safra)

Verse 15

The leg of the offering and the chest of the swing. The tongue that was lifted and that which was lifted. Swing leads and brings the offering up and down. And why is it written that the offering is in the leg and the swing is in the chest? We did not know. That both: in the lifting and the swinging

On the milkmaids. From the place where the milkmaids lie down at the hour of the wave, and the call to prayer shall not be forgotten: This is the grave of the three, which I have laid out for Aaron.

Verse 16

The goat for the sin offering. A goat with the hair of a new head; and three goats for sin offered in a day, a goat of the fat, and a goat of the sin offering, and a goat of the new head, and none of them was burned except this; And they divided in the matter of the wise men of Israel, six saying that it was burnt because of the impurity that touched it, and six saying that it was burnt because of the filthiness, according to which it was holy for generations, but in the holy times of the hour they relied on Moses who told them about the offering and they ate it with matzot (Sephara; :Zebachim 111)
Discourse Discourse. Two Discourses: Why was this burnt? And why did they eat it? Thus it is in the Torah: Priests: Upon Eleazar and Ithamar. In the way of Aaron's anger, he turned his face toward the children and became angry (Safra)
To say: Tell them, "Return me to my words" (Ibid.).

Verse 17

Why did you not eat the sin offering in the holy place? And because it was eaten outside the holy place, and it was not burned, and what: He says in the holy place, did he not say to them that whatever is outside the gates comes out and is defiled?
For it is most holy. And it was cut off in the midst, and they said, It is not. And the LORD said unto them, It is holy; for it is known that ye have not eaten thereof.
:And you have given you to bear, etc., which the priests eat and the elders make atonement to bear the iniquity of the congregation. From thence to the land that was the head of the new month, which maketh atonement for the sin of uncleanness: from the sanctuary and its holy things, which sinned against me, and sinned against Nahshon, there is no atonement in it.

Verse 18

It was not brought, etc. If it were brought, it would be for you as a burnt offering, as it is said (Leviticus 6), and all sin: that is brought with blood and flesh (Pesachim 52) that you masturbate: you shall eat it. It would be for you to eat even at my mouth: as I have commanded. For you in the offering

Verse 19

Machine Translated by Google

And Aaron spoke. There is no tongue but the tongue of a strong man, as it is said, "And the people shall speak, and the people shall speak" (Numbers 21). Could Moses have been angry with Eleazar and Ithamar and with Aaron speaking? Do you know that it was not a matter of honor alone; they said: "It is not in the law that our father Joseph should sit and we should speak before him, and it is not in the law that he should speak?" A disciple from the synagogue answered his master; could he not have answered before Eleazar? And Eleazar the priest said, This is the men of the army and Gomer (Ibid. 31), as the Lord wills, speak before Moses and before the people. :I found my second face in the books

They sacrificed today. What does he say? Did not Moses say: Why did you throw away the blood of the one who masturbates, who masturbates and who has worked profanely? Did Aaron say: And why did they sacrifice that they were uncircumcised? I sacrificed that I am the high priest: and I sacrificed that I masturbate (Zebachim 11:1)

And you will call me such. Even if the dead were not my sons, there are still relatives left who I must be. Masturbate on them like that, like all the sayings in the parsha of the priests that the priest defiles for them (Safra): 'And I ate a sin offering. And if I ate, it is better and it says: Today. But nighttime moaning is permitted, for there is no masturbating except on the day of burial (Safra; Zebachim 10).

:It is good in the sight of the Lord. If you have heard of the holy things of an hour, you should not belittle the holy things of generations.

Verse 20

And it pleased him well. He confessed and was not ashamed to say, "I have not heard" (Zebachim 11:1).

Chapter 11

Verse 1

To Moses and Aaron: To Moses he said, "Tell Aaron, To say to them. He said, "Say to Elazar and Ithamar; is it not to say to Israel?" When he says, "Speak to the children of Israel, saying, 'Speak to Israel, what do I establish to say to them?' To the children: To Elazar and Ithamar (Safra)

Verse 2

Speak unto the children of Israel. All their words are like unto the messengers in this matter, according to which they sat in the similitude: and they received upon them the judgment of the place from the love of this beast. For the tongue of life, according to which Israel is established in place and seen as a living being, according to which He distinguished them from impurity and decreed commandments upon them, and for the nations He forbade nothing, a parable to a physician who was gathered for a visit: The sick man is like a camel, as it is said in the midrash of Rabbi Tanhuma, this is the animal. It teaches that Moses was holding a sign and showing it to Israel: This you shall eat and this you shall not eat (Cholin 42), this you shall eat and that (verse 9), even of the creatures that are in the waters I took of every kind and kind and showed them, and of the birds and those you shall abhor among the birds (verse 13), and of the creatures that move and this: they are unclean to you (verse 29) Of all the animals. It teaches that the animal is a living being (Safra; Khulin 8)·· :This is the animal

Verse 3

:Persat. As translated by Sadiqa

:Hoof. A cloven hoof is a plant that is cloven and cloven. It is distinguished from the hoof and the hooves by two claws, as the translation is: "and the hooves are cloven and cloven, and there are no cloven hooves, and it is completely cloven, and it is cloven and cloven."

:Maalat gerah. Maala and the food that is eaten from her intestines and returns it to her mouth to be crushed and ground into fine gerah. That is why it is called; And it was prepared to be a cut of the waters of the Negev (2 Samuel 14), which he dragged after: the cow; and its translation is evil, because at the hands of the shepherd the food was spread out and spread in the beast. The remaining bag is for preaching — to release the spoil found in its mother's intestines (Safra; Chulin: 69)

You shall eat it. And it is not an unclean beast, and is it not a warning? But to pass over it in the act, and not to do it :)Safra; Sacrifices 34)

Verse 4

Machine Translated by Google

Verse 5

Verse 6

Verse 7

Verse 8

You shall not eat their flesh. I have no other choice but to say, "What unclean animal has no mark of purity on it?" You said, "Light and dark," and what is the case with six of these marks of purity, forbidden, etc. (Safra)
:From their mouth. For the flesh of a beast, and not for the ants, and for the ants, and for the hornets,
and for the ants A light scumbag is not a dwelling place, and what Talmud says that you will not encounter? :Bargel
(ibid.; Rosh Hashanah 16)

Verse 9

: Fin. If it rustles in them (Chulin NT) scales. If it is
scales that are fixed in it (as it is said (1 Samuel 17), and the armor of scales is: shame)

Verse 10

:A creeper. In every place he heard a low voice, a whisper, and a whispering on the ground.

Verse 11

And they shall be an abomination. To forbid their meat, if there is any taint in them (Safra):
It is not forbidden to eat fins and finches (there) and their carcasses you shall
detest. For many they shall be ashamed that they are stung; they shall be ashamed of their flesh (Chulin: 67)

Verse 12

All that does not have, etc. What is the meaning? That which is capable of nothing, that is not permissible, except the ascent of the sea-gulls, that is, the song in the waters of the sea? All that does not have fins and a swish in the waters, is it permissible to sing in its ascent (Safra) :In the water even on my lips

Verse 13

They will not eat. To force the little ones to eat, so that they will not be eaten by hand, or is it not only to forbid them with pleasure? Thou shalt not eat — In eating they are forbidden, in pleasure they are permitted; Every bird that is said in it is of its kind, of its kind, of its kind, six in its kind that there is no likeness, this one to that, neither in their appearance nor in their name, and all of them are of one kind.

Verse 14

Verse 15

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Verse 16

The Hawk: Ashfaq

Verse 17

Yours. Our ancestors interpreted this as the fish that had been caught in the sea, and this is what Unklos and Nonna had translated (Chulin: 33).
A cup and an owl. They are the ones who cry out in the night, and they are able to sleep like a man, and yet another is like: those who lie will be destroyed.

Verse 18

You will breathe. She is a kalba and a shuritz, and she is like the night-blooming hyacinth, and you will breathe the word in the shratchim: she is like this and she has no eyes, and they call her Telfa

Verse 19

The Stork. This is a young lady, a Tsiguni, and why is she called Hasid? She was called Hasid with her friends in the taverns (ibid.)
:The heron. It is a grumpy bird, and it seems to me that they are reading it from the Hieron.
The Duchifat. The rooster is a barren, and his kerbal is a kerbal, and Balaz the doctor, and why is his name called Duchifat? That "he has kerbals" and this is his kerbal, and the Torah scroll was called after his name from his deeds, as they interpret: His many in the tabernacle of Gettin in the chapter from Me that I have kept (Gettin, page 68)

Verse 20

The bird is a creeping thing. They are the thin, low creatures that roam the earth, like wolves and skunks and hawks: and they are like grasshoppers.

Verse 21

:On all fours. On four legs above his
feet. The image of a bird is like two legs, but its legs are four, and when it wants to fly and jump from the ground, it holds on to its two legs and flourishes, and the many legs are like a snake, but we are not familiar with them, because four are the signs of purity, they are called four. Its legs and wings are mostly covered, and all four of its wings and beaks are pointed — — as the inscriptions indicate, these are ordered in their respective places, but there are six with long heads and six without.
The name of
the lion is Zanab, and the name of the lion is Chagab, and the name of the lion is Baza. We do not know how to distinguish between them.

Verse 22

Verse 23

And every creeping thing, and every fowl, etc., shall come and teach that if it is pure, it is fivefold (Safra)

Verse 24

.And to these. They will come to say concerning the mat: You will be
defiled. As if to say that by touching them you will become defiled.

Verse 25

And all who carry their carcasses. Every place that is said to be unclean by a man is more unclean by a woman than by a man, which is a charge: washing clothes (Safra)

Verse 26

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A cloven hoof is not a cloven hoof. Like a camel whose hoof is cloven for the hoof but is cloven for the hoof, so is a cloven hoof that has been cloven for the hoof, and is cloven for the hoof. So is a cloven hoof that has been cloven for the hoof, and is cloven for the hoof.

Verse 27

:On his hands. Like a dog, a bear, and a cat
They are unclean to you.

Verse 28

Verse 29

And this is unclean for you. All the uncleannesses of the sanctuary are not forbidden to be eaten except for the uncleanness of the flesh — to be unclean: in Magan, and it is forbidden to eat the heave offering and the holy things and to assemble in the sanctuary.
Rust: Rust.
:And the tortoise. Poyit is silent to the frog.

Verse 30

:Sigh. The pregnancy
:The lizard. To the Lord.
:Hamet. Limza:
Breathe. Telfa

Verse 31

Verse 32

:He shall be brought in water. And even after his immersion he shall be unclean until the evening. And then he shall be clean in the evening, the seventh day.

Verse 33

:Do not enter into it. No clay vessel is defiled except by its air (Chulin 24)
:Everything in it will be unclean. The vessel will be defiled by what is in it: and you will break it. Since it is not clean in the mikvah

Verse 34

From all the food he eats. It is said that the Most High said: "Anyone who is unclean from all food that he drinks shall eat" that comes upon him from water and it is in it, all the vessels of the unclean shall be unclean (and therefore every vessel that is in all the vessels of the unclean and it is in it, all the vessels of the unclean shall be unclean). To him who is unclean from the place of many things, to him who is not and who is not He who eats from water sometimes eats a food that is clean and pure, and who drinks from water sometimes eats from water, and who drinks from oil and everything that is called a drink of water, and who drinks from seed, and who drinks from wine, and who drinks from everything, and who drinks from wine Every vessel that is eaten with blood becomes unclean, and even more so when it is drunk from a place where there is no impurity. And the uncleanness defiles all vessels that have been emptied (Pesachim 5), it is unclean. All vessels are unclean from the air, like clay vessels. Everything in which food is eaten (and a vessel) becomes unclean from the air, like clay vessels and all vessels are unclean. Defilement from the air to me—from all food and from the uncleanness of the land, according to you, no one who is defiled by it shall return to me, according to the one who isthe father of impurity and so on. Pottery — and it defiles all vessels that are in it, and it is also forbidden that the worm that has fallen into the air, the lamp and the lamp within it, and the worm has not touched the lamp, the first lamp and the second lamp, and it is not said that the lamp is full of impurity and that the lamp is the beginning of the disease, because if you say so, all the vessels will not be reduced. From the air, like a clay pot, which is very unclean, it has been touched by a scumbag, and from the land, even the bringing of water, which is not kosher for seeds, unless they have fallen on them since they were plucked, for if you say that they receive kosher in a joint, you are not wrong.

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Did he come upon him from water, and what does he mean by saying that he came upon him from water? And the rule is that no one eats anything that defiles others, except as if he were an egg, which is said to be "eaten" — eating what is eaten by a sister's daughter, and the wise men (Safra; Yoma p.) say that there is no house of the swallow that is more nutritious than a hen's egg.

Verse 35

The word Oven and stoves. They are movable vessels, and they are of clay, and there is fire in them, and a burner on top.
"halal" means: the pot, and their eyes are turned upwards.
:Yitz. That there is no purity for earthen vessels in immersion
and they will be unclean for you. That it is not said, "I command you to purify them," the Talmud says, "and they will be unclean for you." If you want to remain in the impurity of the Rashi,

Verse 36

But a spring and a cistern are a pool of water. Those that are connected to the roof do not receive impurity, and yet you go to learn, :he shall be clean — he who immerses himself in them from his impurity and touches their carcasses shall be unclean.
Even if he is in the midst of a spring or a cistern and touches their impurity he shall be unclean; It is not said, "He who touches and touches and touches": If He who cleanses the impure from their impurity is purified from their impurity by means of "he who touches and touches" that will save the pure from being impure, then it is said: "He who touches and touches and touches and touches" (Naderim, may God have mercy on him)

Verse 37

Seed of a sow. A sowing of a kind of seed; a seed is a word, as it is, and it will be given to us from the seeds :)Daniel 1)

It is pure. According to the scripture, it is not kosher and is not permissible to eat food that is unclean until it is brought to it: water

Verse 38

And if he puts water on the seed. After the third, which is said, Yeshua is kosher in a compound, you do not have seed that is not kosher: kosher (Cholin 118) water on the seed.
Between water, between a stream of water, between them on the seed, between the seed that falls to the middle, all: it is required in the Torah of the Priests
And their carcass fell on him. Even if he was washed from the waters, the Torah did not require that there be a name for him: eating, and when he came down, he was not able to accept impurity once, and when he returned, his right hand was not cut off.

Verse 39

:In its carcass. And not in its bones and sinews and not in its horns and tusks and not in its skin (Safra)

Verse 40

And he shall carry its carcass. An unclean donkey is unclean from the discharge of semen, which defiles the one who carries it, and he who touches it shall wash his clothes. :His clothes are unclean, he who
eats its carcass. Can eating it defile him? When he says that the dead body of a clean bird (Leviticus 22) is unclean, eating it defiles one's clothes, and there is no dead body of an animal that defiles one's —"Carrion and what is torn by beasts shall not be eaten, for it is unclean in the land," in clothes by eating it without a reason, such as if it were a debt, and his friend was in the house of the devourer, then: What is the penalty for eating it? To give a goat to the bearer and to the one who touched it, as if it were eaten, and it is like this (Safra; Nada 42)
And he shall be unclean until the evening. Even if he has bathed his feet in the evening, he shall be unclean until the evening.

Verse 41

The creeping thing on the earth. To bring forth the creeping things that are in the ground and in the fields, and the creeping things that are in the fields, which did not creep upon the earth except in the midst of the food, but from going out into the air and creeping things, the mountains were forbidden :)Safra; A commoner
(67) shall not eat. The one who eats is liable as if he had eaten; and there is no one called a vermin except a lowly thing, short of legs, who is not seen except as a scoundrel and a scoundrel.

Verse 42

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:He walks on his belly. This is Nahash, and the tongue of a glutton is a life-sucking belly, which walks with a limp and falls on its intestines.
:Everything goes. To the one who brings the three and the one who resembles the one
:Walks on all fours. This is a scorpion.
:All. To bring the hawk, I will lie to the brave, and the dove to the dove
Many-legged. This is a rare creature, which has six legs from its head to its tail, and they are called: Cintafidas (Safra)

Verse 43

Do not defile yourselves by eating them, for they are abominable to you, and there is no defilement of any kind in them, and so you shall not
defile yourselves by eating them. If you defile yourselves by them on earth, I will defile you in the world to come and dwell with you: from above (Yoma 39)

Verse 44

Sanctify yourselves—for I am the Lord your God. As I am holy, so you must be holy: Matt.

:And you shall be holy. For I will sanctify you for ever and ever, and in the world to come you
shall not defile yourselves, etc. For many plagues will pass over them, and all of them will be kingdoms, and this is what they say in the Talmud: (Machot 16:), A cat that eats a rat will have four plagues, an ant will have five plagues, a scoundrel will have six plagues

Verse 45

For I am the Lord who raises you up. Because you have received my commandments, I will raise you up; Another thing, for I am the Lord, the God of Israel

Verse 46

Verse 47

: To distinguish. Not only the different, but also that which is known and known and known (Safra)
Between the unclean and the clean. Your judges say between a donkey and an ox, and do they not make a distinction? Is it not between: unclean for you and clean for you — between the half-slaughtered, the half-slaughtered, the whole-slaughtered, and
the beast that is eaten? Your judges say between a deer and a wild goat, and do they not make a distinction? There is no difference: those born with the signs of a kosher prey are considered kosher, while those born with the signs of a kosher prey are considered impure (Safra)

Chapter 12

Verse 1

Verse 2

A woman who sows. Ara Shimlai: As you created man, then every living and flying animal in its creation: in the beginning, so his Torah was explained, then the Torah of living and flying animals (Leviticus 14:11)
His birth from a dead body — which was wiped out and made like a seed — is unclean by For you will sow. To the many who have sown. his mother
the (Deuteronomy 27) as in the days of her impurity. In order of all the impurity mentioned in the impurity of her impurity, even if grave is opened without blood (Deuteronomy 21)
Duta. The tongue speaks of a body; the tongue is another tongue, a tongue of blood and sickness, so that no woman sees blood without being sick: she will be sick, and her head and her limbs will be heavy upon her (Ibid. 9)

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Verse 3

Verse 4

You shall not dwell except in the land of Aqaba, as he did in the sanctuary (Deuteronomy 1), and he dwelt in the oaks of Mamre (Genesis 13).

:In the blood of purification. But I will be purified: In the blood of
purification. The Lord does not produce, and He is the one who speaks as pure as the days of the
purification of Shelah —the days of purification. The Lord has made
every holy thing. To multiply the offering, according to which this is a long day's immersion, which is performed at the end of seven days and there is no:
She shall not touch the evening for purification until the heat of the forty-day day subsides, and on the morrow she shall bring the atonement for her purification.
:Thou shalt not touch. A warning to eat and drink, as in the sixth chapter of the Book of Leviticus (page 85)

Verse 5

Verse 6

Verse 7

And they offered. For there is no delay in eating the most holy things, except one of them, and what is this? This is the sin, for which it is said, And the priest shall make atonement for her, and she shall be clean; for he that made atonement, in him her cleanness shall be ended.
:Pure. A general term that is still used here is called impurity.

Verse 8

One for the burnt offering and one for the sin offering. The inscription did not precede the call, but for the sin offering first: for the burnt offering, so we have divided it into sacrifices in the whole of the regular offering (Zebachim 7:1).

Chapter 13

Verse 1

Verse 2

: You or the sphagnum, etc. They are called sphagnum, and the whites are from this:
Harat. Habarboroth, Taya Balaz, and Ken Bahir is in the laps (Job 37)
: To Aaron, etc. The decree of the scripture is that there is no impurity of touch and its purity except at the mouth of a priest (Safra)

Verse 3

:It turned white. It started out black and turned white in the middle of the affected area; and a little bit of hair on the teeth
:A valley of the skin of his flesh. Every sight of white is deep, as the sight of red is deep from the shadow: and he is
defiled with it. He will say, "You are defiled," that the gate of white is a mark of impurity, and this is the cut of the inscription.

Verse 4

And there is no valley of sight. I did not know its meaning.
:And he delivered. They shall shut him up in one's house, and he shall not come out until the end of the week, and they shall put a mark upon him.

Verse 5

Machine Translated by Google

:In his eyes. In his sight and in his first eye: And
they delivered ... a second time. If it falls on the first Sabbath, it is utterly unclean.

Verse 6

:Dark. Darkness from his sight, whether he stood in his sight or was unclean. :Smashba.
Name touched clean
And he shall wash his clothes, and be clean. And he that hath an issue, and hath need of a place to purify himself, shall be called unclean, and shall be purified.

Verse 7

Verse 8

And the priest shall be unclean. And he that is unclean by the mountain shall be clean, and shall be clean for the birds, and for the shaving, and for the sacrifice, as it is said in the parshath: This shall be.
:Leprosy is. This family
:Leprosy. For the female tongue. A lesion. For the male tongue

Verse 9

Verse 10

And the word of the Lord is, "The one who has a discharge from the vagina, which is inside the vagina, is a sign of impurity, even if it is not said to be a discharge from the vagina." It is an impurity that is not said to be a discharge from the vagina, and a discharge from the vagina is an impurity that is not a discharge from the vagina. And even if it is a discharge from the vagina,

Verse 11

It is a leprosy of old age. It is a leprosy of old age under the skin, and its appearance is healthy above it: and under it is a
full scab — that it may not be said, Woe is me, and the skin of my flesh is clean.

Verse 12

: From his head. A man's to his feet
:To all that the priest sees. A detail for the priest who darkens the light (Safra)

Verse 13

Verse 14

And on the day you saw living flesh in it, if life grew in it, would you say that the life that came from the grave was a sign of impurity? But according to me — if the one who touched one of the ten and four heads of members that are not defiled by the filth of life that is not seen, the one who touched them all as one, that they may go away and go away (Negaim 6:16; Kiddushin 25) — and the head of the member returned and it was revealed that it was resting on the hands of a fat person, as if it were healthy and made whole Wide and visible in it: the life, for its sake the inscription that will be defiled (Safra)
And in the day. What is the meaning? To learn that there are six days when she is satisfied with it and six days when she is not satisfied with it, from where they said: The bridegroom is given all seven days of the feast, and his clothing and his house, and so is the leg given: not all the days of the leg (Negaim 3:13, Moed Katan 7)

Verse 15

:Leprosy is. The flesh is: flesh for the male tongue

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Verse 16

Verse 17

Verse 18

Boil. A hot tongue, which is heated by the flesh in a wound, comes from the heat of a blow, not from the heat of the light (Chulin: 8): and
is healed. The boil has a long-lasting fever, and in its place another fever has appeared.

Verse 19

White —or a reddish white. That which is not touched by white is smooth, but is open and dark in two ways: and red

Verse 20

A lowly appearance. And there is no lowly touch, except from within its lightness it appears lowly and deep, like a hot mirror: deep from the shadow.

Verse 21

Verse 22

:He is touched. This is the light.

Verse 23

:Under it. In a place
where there is no trace of the heat that is foreign to the flesh; —The heartburn of the boil. As translated, it means a burning sensation;
every burning of the tongue is like a burning of the skin that is cooled by the heat of the heat, as it is and all faces are burned with it (Ezekiel
21), :Reiter"r Belaz :Burning. Reiter"shment Belaz

Verse 24

Mashed bread. Ninmani "9; When the bread was boiled, it turned into a smooth, open, white brick; and the marks of bread and the marks of a bran are the same, and why is the inscription divided? It means that there is no connection between this and this: A child born half-griss in bran and half-griss in the bread, they will not be considered as grits (Hulin 8)

Verse 25

Verse 26

Verse 27

Verse 28

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Verse 29

On the head or in the beard. The inscription came to divide between a touch that was in the place of hair and a touch that was in the place of flesh, which we marked: with a white hair and this we marked with a golden hair

Verse 30

: In it is a yellow gate. When the black gate is turned into gold,
A door that is in place of a gate :He is a cutoff. That's why he is called a shekel.

Verse 31

And there is no white hair in it. If there were a pure black hair in it and no bars to close it, then the black hair is a sign of purity, as it is said (verse 37), and a black hair grew in it and

Verse 32

:And behold, it was not a sabbath, etc. If it were a sabbath, would it have been a golden gate of impurity?

Verse 33

And he shall shave. He shall cut off the
hair, and he shall not shave the hair. He shall cut off the hair of the head, and he shall shave it round about, so that it may be known whether it is a scallion, that it may go through the hair of the head, and come out to the place of the shaven head (Negaim P"Y, Safra)

Verse 34

Verse 35

Is it permissible to perform the ablution after the first week, even at the end of the first week and at the end of the second week? The Talmud says that Pasha Yipsha (Safra) After its purity. I have none.

Verse 36

Verse 37

And the dawn. What is the origin of the green and the red, which is not gold? The Talmud says, "And the dawn"; and the tongue is as golden as gold, "Wonderful light in the wilderness.": —Like the structure of gold: it is
pure and the priest is pure. Is it unclean that the priest is purified from? It is not pure.

Verse 38

:Bharat. Harburaot

Verse 39

Az Ela Koheh: The darkness of whiteness. That there is no whiteness
in their luster. Just as the whiteness seen in the flesh of a man is red, which the Lord says, among the freckles of his redness, is called luster, as a man is a grain of rice that is between a grain of rice, the flesh shines with a clear whiteness.

Verse 40

He is bald, he is pure. He is pure from uncleanness, he is not judged by the marks of the head and beard that are in place (in the hair of the white) and by life and death (in the Hebrew). : —Skin, except in the marks of skin touching flesh

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Verse 41

And if from his face. When the crown of his head is full, the lips of his face are called high — and also the sides that are here and there: — in general, when the crown of his head is full, the lips of his back are called bald.

Verse 42

:A reddish white spot. Open; Where does the mirror rest? Talmud says a spot

Verse 43

The skin will be like the appearance of leprosy of the skin of the flesh. Like the appearance of the plague mentioned in the parashah "skin of the flesh" — a man because of his flesh, and what is said about him? Who is defiled by four appearances, and will be judged by two sevens; And it is not as if the word of the Lord had been burned and burned, which is judged in one week, and it is not as if the word of the Lord had been repaired from the place of the gate, which has no religion, in the womb and has given birth to a she-goat and a she-goat. certain Aiba Maraut -

Verse 44

They touched his head. Is there nothing I can do but correct, since there are many who are affected? The verse "unclean shall be defiled", refers to all of them. He says, "His clothes shall be torn and his head bare" —to many

Verse 45

:Fringed. Torn :Wild.
Hair-growing
:And a veil will be placed over his mustache. Mourning
:Mustache. The hair of the lips, the beard: And the
unclean shall be called unclean. He who hears that he is unclean, and they shall separate from him (Safra, Moed Katan ÿÿÿÿ)

Verse 46

He sat alone. He would not be unclean and sit with him; and his rabbis would say, "What is the difference between a man and an unclean person sitting alone?" Woe to him, and he distinguished with his evil tongue between a man and his wife and between a man and his neighbor, even he: He shall distinguish (Archin 16)
:Outside the camp. Outside the three camps

Verse 47

Verse 48

:For flax and wool. Flax or wool: Or leather. This is
leather that has not been worked.
:or in any leather craft. This is leather that has been worked with

Verse 49

:Greenish. Green that is green.
:Red. Red in red

Verse 50

Verse 51

Leprosy of the leper. The tongue of the leper is a light (Ezekiel 28), a point of view in Laz; and the Midrash: Give him a light that will not be enjoyed by the right hand (Safra)

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Verse 52

In wool or in linen. Whether it is wool or linen, this is its meaning; and his teaching: May he bring flax threads—and flax seeds—and burn them with it? The phrase “it” means to burn in the fire, does it not mean to burn something else with it, if so, what does the phrase “in wool or in linen” mean? To establish the commandments that are in it, which are one after the other; Proverbs: To the tongue of a man, as it is said (Safra)

Verse 53

Verse 54

The one on which the plague is. The place of the plague is included only, it says "the one on which the plague is included", the whole garment is included: all of it is a claim for washing, it says "the plague", is it a hunting? It is washed from the garment with it

Verse 55

:After washing. To change the language of the works

:The plague did not turn his eye away. It did not darken his sight—and the plague did not spread. We have heard that if he did not turn and did not turn, he is unclean—and there is no need to say, he did not turn and did not turn from any place, my words—he turned and did not turn, I do not know what he would do, tal "and closed the door of the matter" Rabbi Yehuda, and the sages say, etc., as it was said in the Takh, and you have implied it here to the sitting of the call on: his means —he is reduced. To speak with a loathsome tongue, as in the case of the lowly (2 Samuel 17), as if to say, "Shephelah is a defilement: those who see it are sunk" (Safra)

: In his baldness or in his baldness. When you translate it by its grinding or by its sharpness, from a needle to a flower in clothes — his baldness. Grinding, sleeping; and from the perspective of the Midrash that is necessary for a smooth cut that is pure? She said, "You are arrogant and arrogant in a man," and she said, "You are arrogant and arrogant in clothes," what is the meaning of this flower, and If so—interpret and interpret it, this is what he heard: You have you shaved off the old tongue and you have raised it up with the new tongue. It is written as "nim", as it is written, and if have shaved off the back tongue and you have raised it up with the new tongue, is bald — in his back from the front of his face and body, and the baldness of all that is parted and descends from the crown and to the back, thus is explained in the Tok

Verse 56

:And he shall tear it. He shall tear off the affected part from the garment and burn it.

Verse 57

:It is a flower. The word of the one who returns and grows: You will burn us with fire. All the clothes

Verse 58

.And the plague shall be removed from them. If, when he is washed in the first place, the priest shall take away the head of the one who touched it, and wash it again. For the tongue of the scall; The translation of the word "to wash" in this parable is "to wash", "and it shall be washed", apart from this, which is not to wash but to immerse, so it is translated "and it shall be dyed", and so all the clothes that are washed are translated "and it shall be dyed"

Chapter 14

Verse 1

Verse 2

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This will be a Torah, etc., teaching that no one purifies them at night (Safra)

Verse 3

: Outside the camp. Outside the three camps that were built there in the days of his decree

Verse 4

:Animals. Item for prey
Purity. A piece of cloth for an unclean bird, by whose mouths the evil tongue is touched, which utters chatter of words: By your mouth birds are called for its purity, which chirp with a constant chirping sound (Archin 16)
:And a cedar tree. According to those who are touched by the spirit of the wickedness of the
spirit (Ibid.): And two worms and a vine. What will he do that he may be healed? His pride will be humbled from his pride like a vine and like moss.
Cedar tree: Cedar stick
:Two worms. The tongue of a woolen, dyed, flowery

Verse 5

On living water. I will give them a beginning in my vessel, so that there may be the blood of a foreign bird in them, and how many are they? :Quarter (Sotah 16)

Verse 6

The living bird he will take. A teacher who is not united with them, but who does not separate himself, but the tree and the moss are like a thorn in the tongue of the flower, as the matter that was said and the cedar tree and the two branches of the vine are one of the three; As the sky is not in the general assembly, so it will not be in the general assembly: —And the moss baptism, the talisman, and the baptism of them and the bird of life — the bird returned to the general assembly of baptism (Safra)

Verse 7

Verse 8

And he sat outside his tent. A teacher who is forbidden to use the mat (ibid.)

Verse 9

:All his hair, etc., all and in detail, to bring every place as a gathering of hair and to be seen (Sotah 16)

Verse 10

And one ewe lamb for a sin offering.
And three tenths. For the three lambs of the sanctuary, which thou hast slain, and the sin offering of the priest, they shall offer a drink offering: (menachot za"a) upon the lobes of
his ears, and upon the breastplate of his censers. :And one fat leg. To these seven, and to give of his portion

Verse 11

:Before the Lord. We are humbled by hair, and not by great help, because He lacks strength (Klilim 1:1)

Verse 12

And he shall offer it for the guilt offering. They shall offer it in the midst of the sheaf for the guilt offering to wave, which is the charge of a living wave offering: (Menachot 62):
and he shall wave them. The guilt offering and the heave offering (Ibid. 61)

Verse 13

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In the place where he slaughters, etc., on the altar in the north, and what does the Talmud say? And doesn't it say in the Torah that the sin of Aaron in the parsha of the commandment is a charge of slaughtering in the north? According to the one who came out of the assembly of the priests to discuss the standing, he could be slaughtered in the place where he stood, thus it is said, "And he shall slaughter ... in the place where: He shall slaughter and the body" (Safra), because it is like a sin. For like all the sins of Hashem, this guilt is for the priest - in all the services performed by the priest, this guilt is like a sin. That you may not say, "Woe to you." And his blood came out of the sacrificial lamb to be given on the altar of burnt offering and sacrifice, there would be no excuse for giving blood and sacrifices on the altar, therefore it is said that as the sin of the guilt: it is the priest's to have, his blood shall be given as a sacrifice as a sin, Talmud says and so on in the Torah of the Priests

Verse 14

:Tinuch. The fence of my ears is in the ear, and the tongue of Tinuch is not known to me, and the solvers are like Tandrom :There. Great.

Verse 15

Verse 16

Before the Lord. Opposite the Holy of Holies (Sephara)

Verse 17

Verse 18

Verse 19

Verse 20

:And the offering. A drink offering of an animal

Verse 21

:And a tenth of one shekel. For this lamb, which is one, he shall bring a tenth of one for his consecrations, for the consecrations of the consecrations of the offering. The inscription was not needed for the interpretation.:And oil. To give of his oil upon the calves; and oil

Verse 22

Verse 23

On the eighth day of his purification, I will give you cedar and myrtle wood for the birds and for the ants, and you will plant a tree of myrrh and my willow.

Verse 24

Verse 25

Verse 26

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Verse 27

Verse 28

The blood was shed; for it is not the blood that is the cause, but the place that is the cause :)Safra(On the place of the guilty blood. Even

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

And I will give the plague of leprosy. It is a plague to those who have the plague; because the Amorites have defiled it with Israel in the wilderness, and in the hands of the enemy: the house is broken down and its inhabitants are destroyed (Leviticus 17) Treasures of gold in the tombs of their daughters every four years that they were

Verse 35

It seems to me like a touch at home. Even if he is wise and knows that he is touched and certain, he will not say something clear: "He says, 'It seems to me,' but rather, 'It seems to me,'"

Verse 36

:Before the priest comes, etc. As long as there is no priest, it is necessary for him to be cleansed, there is no Torah of impurity, and he who touches it must be cleansed, and And all that is in the house shall not be defiled. If he does not turn it over, and the priest comes everything that is within it will be unclean; and what is the Torah about? If it is in a vessel for washing, it must be immersed and purified, and if it is in a vessel for eating and drinking, it must be eaten during the days of its impurity. Is there no Torah except for earthen vessels, which do not have: purification in the mikveh (Safra)

Verse 37

: Concavity. Sinking in their reflections (name)

Verse 38

Verse 39

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Verse 40

They shall take from there, as it is and salt is put in their mouths —And they took out the stones. As it is translated: And they took out (Deuteronomy
25) to remove the tongue to an unclean place. A place where there are no purity signs that make a name, according to the inscription that the stones are unclean: a place in the wilderness (Safra)

Verse 41

:Yikza. Raduyar Balaz, and in the language of the Mishnah, Yeshivah is the most important.
:From home. From inside
To peel off the plaster that surrounds the stones of the touch: —around. The circles of the touch; while it is necessary that those who cut it at the ends of the touch round: —the edge. To speak of an edge

Verse 42

Verse 43

The ends. The tongue is made, and so is the tongue, but the stone is extracted, the tongue is returned to the man who cast it, and it is weighed as heavy as a blasphemer, a word, and if the plague returns, etc.
He may return to it on the day he is unclean, as it says, "And the priest shall return": "And if he returns," what is the meaning of the saying, "At the end of the week," even if the saying is true here at the end of the week (Safra)

Verse 44

And the priest came and saw, and behold, it was a plague. The one who returns cannot be unclean unless he has a discharge, for example, a discharge from a house, or a discharge from a garment. What makes the one who returns unclean even though he is not unclean? Even if the one who returns is unclean even though he is not unclean, then what is the difference between a discharge and a discharge? There is no place for a call here. This, "And the house was broken up" was not for the later writing "And if he return, he will return"; they will be on the first Sabbath, and "and she saw, and behold, he was dead" did not come to teach except for the touching of the one standing on the horse in whom the writing is for the ascent, as if he were standing with his eyes on the Sabbath, not At the end of the second week, and he found a six-month-old — Head — This is the same as the one here in this passage, which does not speak except when standing in the head and speaking in the second; and what will he do? It is possible to be cleansed, as it is said, "And the house is broken," and the priest returns, and the priest comes, and he learns that he has returned, what is the return of a scoundrel and And cut off and put down and give, is it a vow? The Talmud says, and if he comes, what is the inscription talking about? If it is in the grave of Amor, does it not say, and if it is in the first place, then it is in the grave of Amor, if it is in the second place, does it

And he came after the first week, and came after the second week, and saw, and, behold, it was not broken: this is he that stood, what shall he do? He can be dismissed, and go, as it is written here, and cleanse the house? "For the leper is healed, what can he do? He has come to the top of the bed, and he has come to the bed, —the one who touched it has not cleansed himself, what is in his upper part? He has pulled out and cut it and thrown of it and given it to him. — —This is the end of it, this is the return, this is the end of it, even at a wedding, so and so, as it is written in the Torah the priests. The end of the matter is that there is no escape, no In the case of the returnee, he shall be cut off, and shall be plastered, and the returnee shall not be a priest. And this is the order of the calling: And if he return, and be cut off, and come into the house, and the plague be in the house, then the priest shall come and look, and, behold, it is a plague, and the word of the writing shall stand in the first place, which they have sworn to close it, and in the end He who comes to close it and sees it is a thorn, and what will he do? He pulls it out and cuts it and throws it and gives it to him. He returns, he breaks it, he does not return, the argument of birds; that there is no one left in the land for more than three weeks (see Safra)

Verse 45

Verse 46

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All my days he has delivered him. And there are no days that he will not touch; for I am the one who will not touch him, all my days.
He will be unclean until evening. He who is unclean in clothes; he who even sits in the eating utensils of a persian, he shall wash his clothes, I have no one to eat, I have no one to lie down with? I have no one to eat and lie down with, I have no one to eat and lie down with? A man will wash and wash much; if so, why do we say: "He will eat and lie down"? To give a goat to a man who lies down is like eating a horse (ibid.)

Verse 47

Verse 48

And if he comes, he will come. At the end of my week.
And what did he do, and he saw and behold, it did not work. He who reads this, let him learn while standing in front of his eyes, and he will not be able to cleanse himself, as he hears the words of the priest, "And the priest shall cleanse the house," because the plague is healed. But this is it: I will cleanse only the plague; and there is no plague except the house that has been sealed and plastered and the plague has not returned. And if he comes and comes to me, And he saw a cause of a plague, and a plague, and a plague, and a plague; and so the law was written: And after he had plastered the house and made it clean—and, behold, it was not a plague, he shall pronounce it clean, for there was no plague, and a plague, and there house, if he did not return at the end of the week, because the plague was healed, and if he did return, he shall be a priest: the one who returns is a plague. Spark

Verse 49

Verse 50

Verse 51

Verse 52

Verse 53

Verse 54

Verse 55

Verse 56

Verse 57

:To teach on the day of impurity. On which day is one purified and on which day is one impure (see Safra)

Chapter 15

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Verse 1

Verse 2

And not all of his flesh. Later, when he is divided, he will be a Zeb. A discharge from any place is unclean, a discharge from its flesh, the writing between flesh and flesh is clear to me, unclean with discharge and unclean with discharge, what discharge from a place is unclean —a mild impurity a discharge from a place that is unclean unclean —"a discharge" —a discharge from a place that is unclean unclean —"a discharge" or — "a discharge" — — a discharge from a place that is unclean unclean unclean: mild a discharge from a place that is unclean His discharge is unclean. Because of the discharge that is unclean; his discharge is like water from a goat's udder, and is rejected, and like the white of a curdled egg, which lies on a tied seed, like the white of an uncurdled egg.

Verse 3

He who has poured out his mouth with a drop of saliva, that it may come out clear: —Rr. To the tongue of saliva or the Hittites. That a cloud may come out, and you may cover the mouth of the mother, and you may try his flesh with a drop of saliva, this is his simplicity; And he asked: Where is the first letter, which they saw and called unclean, which said, "He who has a discharge from his body, his discharge is unclean," and where is the second letter, which they saw and called unclean, which said, "He who has a discharge from his body, a discharge from his body, or a discharge from his body, his discharge is unclean," is it like hunting? Two for impurity, and one-third for purification: for sacrifice (Nida 43: Megillah 8.)

Verse 4

He who lies down, All the bed. The one who is seen lying down; it can even be used for other purposes, a thing that is not said except down, he lies down — he alone will stand like that, it turns out that what they say is not "standing and that doing": "He who sits down." He does not say "sitting down," but rather "he who sits on it," in the sense of "he alone will stand like that" (Shabbat 59).

Verse 5

The father of the uncleanness shall become unclean, and anyone who touches his bed. For the bed that is covered with a discharge, that is, a person who is unclean in clothes, and the discharge that is not a bed is not unclean, and the child of the uncleanness, and it is not unclean, shall not eat: and they shall not drink (see Safra)

Verse 6

Everyone who defiles himself with a thing and sits on it. Even if he does not touch it — —Even if he has ten vessels, this is for this: sitting, and that on a bed

Verse 7

Verse 8

And if the person spits on the clean thing, and touches it or carries it, the one who spits on it becomes impure in the evening (see Nidda 55).

Verse 9

He who sits on it, like the grain of a camel, which is called a "land", is unclean from the beginning, and the whole carriage. However, it is not a carriage, and the saddle, which is called a "salvish", is unclean, the uncleanness of a person who sits on it (Eruvin 27).

Verse 10

And whoever touches anything that is under it. It is a plague; he shall come and examine the carriage that he touches, and there is no excuse for washing his clothes, and he is unclean in bed in a carriage.

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And the one who carries them. All that is said concerning the issue of the leper — his leper and his uncleanness and the bed of his seed and the water of his feet: and the bed and the carriage — from the thing that defiles a man to the defilement of his clothes (see Safra)

Verse 11

And he didn't wash his hands with water. Even if he has not been baptized from his impurity, and even if he has stopped his flow and has counted seven times and has not been baptized, he is defiled by all his impurities, and this is what the scripture says about the baptism of the body of the one who has a flow, in the sense of washing the hands, to show that there is no house of secrets that requires the bringing of water, but only the visible part, as is the case with the hands :)Safra(

Verse 12

And a clay vessel that the scum touches. It can be broken even if it is touched from behind, etc., as it is written in the Torah: "The priests shall bear witness" from its heel, which is like all its parts, meaning that the Omer says this is the deviation.

Verse 13

:And he will be purified. When he ceases (there)
He shall see a discharge, and all shall be circumcised seven days for his purification. Seven days of purity from the impurity of a discharge, which is not to be seen.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And they shall wash themselves with water. It is the discharge of the male that makes a woman unclean by coming in; and there is no taste of semen that touches the bed of semen, which is the discharge of the male who enters the house of the secret places (Nada 1:1).

Verse 19

For she shall have a discharge. It shall be from one of her members, and she shall discover the source of her blood — there is no blood: it is unclean except that which comes from the source.
: There shall be blood in her flesh. There is no unclean thing called a scoundrel, except that it be a man (Isa. 19) that is cut off from all men: —She shall be cut off. As the scoundrel is cut off (Job 18) : She shall be cut off. Even though she has not seen him, she has seen his head (Safra)

Verse 20

Verse 21

Verse 22

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Verse 23

And if he is on the bed. He who lies down or sits on a bed or on a seat, even if he does not touch it, is in the state of impurity mentioned in the above verse, which is a pretext for washing clothes.
:On the vessel. To multiply the vehicle
"He touched it. He is not speaking of the scum that has spread from the vessel, and he will become unclean by touching it. And there is no excuse for washing clothes, because the scum does not defile a person by defilement of clothes: "Vessels 123"

Verse 24

If he comes to her on the fifth day to purify himself, he will not be defiled—and she will be defiled on him. He may go up to her feet, and she will be defiled on him? What is she, and she is unclean for seven days, and what is she, and she will be—three days as if she were dead: she defiles a person and earthen vessels, even he defiles a person and earthen vessels (Safra; Defiled 33)

Verse 25

:Many days. Three days (Safra)
:She wandered without time. After the seven days of her wandering were over: or she moved. The three days were spent on her wandering. A woman who has been separated for one day, this is her sin, and she has judged a certain matter in this case, and the law of separation is not the law of separation, which is a claim of seven days of purity and a sacrifice, and separation is not a claim of seven days of purity, but her separation will be seven days between one who sees and one who does not see. And they taught in the parsha that this is the eleventh day between: the end of the year to the beginning of the year, that every three rows of rows that you see on the eleventh day of the month will be a stream.

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

And they were separated. There is no Nazirite except a woman who has separated herself, and so he was a Nazirite after her (Isaiah 1), and so his brother was a Nazirite (Genesis 49).
:And they shall not die in their uncleanness. The mountain of the cutting of the shekel of the sanctuary is called death.

Verse 32

?This is the law of the sabbath. A man saw a sister, and what is his law: And if a layer of semen comes out of him — he is pregnant, like a man with a wet vagina, unclean, like the uncleanness of a nightingale.

Verse 33

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:And Zeb his brother. In the case of two visions, and in the case of three visions, whose law is spread abroad.

Chapter 16

Verse 1

And the Lord spoke to Moses after the death of the two sons of Aaron, etc. What is the meaning? Rabbi Elazar ben Azariah told a parable to a sick man who was sitting in the presence of a physician, who said to him, "Do not eat a snake or lie down in a bed." Then another came and said, "Do not eat a snake or lie down in a bed so that you will not die like this person, this is what he said: Hurry up, there is more left than the first, so we will say After the death of Aaron's two sons

Verse 2

And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not near. Shall not he die in the way of his sons? :And he shall not die. For if he come, he shall die (Safra)
for I will appear in a cloud. For I will appear there with the pillar of my cloud, and when I have set my tabernacle there, let him beware that he shall not come, this is his simplicity; and he taught: He shall not come because he is in the cloud of incense on the day of Atonement (Yoma 53)

Verse 3

:Here. The gematria of Shelu is four hundred and ten, signifying the first house (Leviticus 21). Here Aaron and Gomer come.
And even this is not always the case, for on the Day of Atonement, as is explained at the end of the parsha: "In the seventieth month, on the tenth of the month" (ibid.)

Verse 4

A linen shirt, etc. It says that he does not use oil on the inside of clothes, which he uses on the outside, six and a half times of mud - they are gold, according to which there is no category for an advocate, except in the fourth place as a lay priest :)Rosh Hashanah 26)

He shall wear a holy garment. It shall be a symbol of the holy place (Safra).
He shall rest on his head, as he did, and he shall rest on his garment (Genesis 39) — :And I will —Yanzif. As translated, it means "to burn the head".
put it under her
And he washed himself in water. That day he was to be baptized in all his garments; And five times he would change from the work of the inside to the work of the outside, and from the outside to the inside, and he would change from the garments of gold to the garments of white, and from the garments of white to the garments of gold, and with every change he would wash his hands and feet with the water of the laver (Yoma 31).

Verse 5

Verse 6

The bull of the sin offering which he has. The saying is for the high place, and for the high place, as it is for his sin, he came and did not bring a crowd
(Ibid.:3): and he made atonement for himself and for his house. He confessed his sins and the sins of his house (Ibid.:36)

Verse 7

Verse 8

And Aaron shall cast lots upon the two heads of the goats. He shall stand, one on his right hand, and the other on his left, and shall put both his hands in the palms of his hands, and shall take one lot in his right hand, and his fellow on his left, and shall cast lots upon them: the lot that is written "for Shem" is: for Shem, and the lot that is written "for Azazel" he shall give to Azazel (Yoma 39)
And a hard, high rock, which is called a land of cutting off — cut off: Azazel. He is a mountain of courage

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Verse 9

"And he made him a sin offering. When the lot was cast upon him, he called his name and said, "You have sinned against the Lord."

Verse 10

The hands of others, and his interpretation will be established as a living vessel; on He will stand alive. As he stands alive — What is the meaning? For it was said to him, "Send him to Azazel," and I do not know whether he sent him to death or to life. Therefore it is said, "He will stand, he

Verse 11

And he atoned for it, etc. And I will say, upon him and upon his brothers the priests, who are all called by his house, as it is said, "The house of Aaron bless the Lord" and "Gov't" (Psalms 135), because the priests make atonement in it, and all their atonement is not only for the impurity of the sanctuary and its holy things, as it is said (verse 16), "And make atonement for the holy place" "Defilements" and so on (Safra; Shavuot 7)

Verse 12

: Above the altar. The outside:
Before the Lord. From the side of the door of the gate, and this is the west side.
And you have eaten a piece of bread (Exodus A minute. What is a minute? And is not all the incense a minute, as it is said: Except that 36), and it was a meal for the bread (Exodus 6). which is a minute from the minute, which is in the evening

Verse 13

: On the fire. The fire is burning within
you: and he will not die. If he does not do as he was commanded, he must die (Safra)

Verse 14

:And this with his finger. This sister in the hearing
And before the atonement there were seven. The mountains were one for the ascent and seven for the descent (ibid.).

Verse 15

As for the people. What does the bull make atonement for the priests, and what does the goat make atonement for Israel, and this is the goat that was asked for: the lot for the name (Shevuot 2)
When he made the blood of the bull a sister for the ascent and a seventh for the bed.

Verse 16

The defilement of the children of Israel. For those who come into the sanctuary in impurity and it is not known to them at the end, which is said to all. Their sin, and their sin is a grievous sin.
And their crimes. Even those who deliberately commit impurity (Ibid. 7)
And so shall it be done for the tabernacle of meeting. As they that are in the midst of the tabernacle, one for the top and seven for the bottom, so shall it be for the veil outside, two for the top and seven for the bottom (Safra; Yoma 55): You dwell in the midst of your uncleanness. But while they are unclean, the tabernacle is among them (ibid.)

Verse 17

Verse 18

To the altar that is before the Lord. This is the golden altar that is before the Lord — in the temple, and what is the name of it and what is its origin? According to the name of the altar, which is above the veil and stands by the altar and in front of it and on this side, and at the entrance of the altar, it is written: To go out from the altar and outside, and it shall begin from the east to the west (Yoma 58)

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And he made atonement for him. What was his atonement? And he took of the blood of the bull and of the blood of the goat, and sprinkled it between them (Ibid.: 57).

Verse 19

And he put some of the blood on it. Then he put two marks with his finger on its horns, and seven marks on its roof.
:And purify yourselves. From
what is past: And sanctify. For what is to come (Safra)

Verse 20

Verse 21

:A man of my time. The one who is prepared for you from day to day will be transformed

Verse 22

Verse 23

And Aaron came to the Tent of Meeting. The rabbis said that this is not the place of this call, and they gave a flavor to their words in Masechet Yoma (page 32), and they said: The entire parashah was said about the outside seder, which is after the offering of the burnt offering and the people's offering, and the incense of the burnt offerings of bulls and goats, which are done outside on golden garments, And he shall bathe, and sanctify himself, and shall put on the white garments, and shall come into the tabernacle of the congregation to set the censer, and the censer, wherewith he burneth incense before and before, and shall put off the linen garments.
And after that he shall be set on, he shall put on the golden garments, to be a priest among the Arabs; and this shall be the order of the work: he shall put on the black garment with the golden garments, and he shall do the work. The bull and the goat of the inner sanctuary, the incense of the burnt offering, in white garments, and the ram and the ram of the people, and the portion of the priests, in gold garments, and the lamb and the burnt offering, in white garments, and the rest of the priests, and the ram among the Arabs, the incense of the temple, which is burnt from the inner He sanctuary, in gold garments; and the Seder The callings according to the word of the Lord are thus: And he sent the shepherd into the wilderness, and behold washed the flesh with water and water, and went out and made his burnt offering and water, and the fat of the sin offering and water, and all the rest: and after that he came into the camp — and after that Aaron came and laid
them there. He taught that they should lay up a heap and not use the Lord's garments for the Day of Atonement later :)Yoma 12)

Verse 24

And he washed his flesh, etc. For the reason that the king of Madanu "washed his flesh and put on his clothes" is that he changed from the clothes of his Sabbath, which he had bathed in, to the clothes of gold, which he had worked in the work of the temple—gold for the clothes of white, which he had bathed in, which he had black, and he wore white clothes for the work of the day,—and here the king of Madanu changed from the clothes of his Sabbath, which he had bathed in.
From white garments: to golden garments, a sign of baptism (Ibid. 32)
In a holy place. The sanctuary in the sanctuary of Ezra; and it was on the roof of the house of the sheep, and there were four tabils: the ones that came were obligatory for the day, but the first was in the morning (Ibid. 19)
And he put on his clothes. He was clothed in the clothes in which he worked all the days of the year. And
he went out from the temple to the court where the altar of burnt offering was.
And he made his offering: a ram for a burnt offering, which is said for a burnt offering.
And the people's burnt offering. And one ram for the burnt offering, which is said for the burnt offering, "And of the congregation of the children of Israel" and

Verse 25

And the milk of the sin offering. Amorites of the cow and the goat
The altar will burn incense. On the outer altar, the poor within me are written: You shall not offer strange incense or burnt offering on it: and you shall not offer grain offering (Exodus 30).

Verse 26

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Verse 27

:whose blood was brought into the temple and before me and before

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

And the priest who is anointed, etc., will be killed. The atonement for the Day of Atonement is not lawful except for the high priest (Yoma Ag); because the whole parsha of Aaron is said, it is necessary to say of the high priest who comes after him: "What is he like? Is
not he who is anointed with the anointing oil, clothed with many garments from the Lord? He who fills his hand. He who fills his hand shall not fill his hand. And Gomer; and they are all the high priests who stood up from his despair and from his going away, in whose days was the anointing oil laid up: a portion of the
anointing oil (Leaders 12): to minister in his father's stead. To teach that his son fills his place, he is the first of all men (Sephara)

Verse 33

Verse 34

And he did as he was commanded, etc. When the Day of Atonement came, he did according to this order; and to say that Aaron was praised, that there was no garment for his greatness except as they that carried out the king's decree (ibid.)

Chapter 17

Verse 1

Verse 2

Verse 3

:Whoever slaughters an ox or a ram. In the Holy Scriptures the scripture says, "To offer a sacrifice" (Zebachim 17): In the camp. Outside to help

Verse 4

:Blood will be counted. When the blood of a man is shed, he who is responsible for his own life

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:Blood was shed. To many, the one who sheds blood outside (name)

Verse 5

:Which they sacrifice. Which they are accustomed to sacrifice

Verse 6

Verse 7

:To their hair. To the devils, as it is, and the hairy ones will dance there (Isaiah 13)

Verse 8

Which will be offered as a burnt offering. The one who offers the incense must have the parts outside, as if he were slaughtering them outside, for if he slaughtered one and offered it as a burnt offering, both of them must be offered (Zebachim 16).

Verse 9

:And he was cut off. His seed was cut off, and his days were cut off.

Verse 10

All blood. According to what is said, "He shall make atonement by the life," there can be no liability except for the blood of the holy ones, cf. "all blood"
I turn away from all my business and engage in it (Safra): —and I turn away. My turn away

Verse 11

For the soul of the flesh. Of all flesh the blood is its life, and for you I will give it (on the altar) to make atonement for the soul, and it will make atonement for the soul: —the soul of man

Verse 12

Every soul among you: To warn the great over the small.

Verse 13

Who will hunt? I have no game, except for deer and wild boars. Does the word "hunt" mean "hunting" in every place? If so, why is it said "who will hunt"? That no meat will be eaten except at this time (Chulin 4:1)
:Which shall be eaten. A part for the unclean (Ibid. Ps. 5:11)

Verse 14

:His blood is in his soul. His blood is in the place of the soul, in which the soul is buried.
For the life of all flesh is its blood. The life is the blood. Blood and flesh are for the male, and life for the female.

Verse 15

Which will eat carrion and prey. In the case of a clean bird, the scripture says, "There is no impurity in it except in the hour of its birth; and a carrion that is swallowed in the house of the swallow, and in the case of a bird that is eaten, it is not defiled by its eating." And it is not defiled by the word "amora." Here it is not written except in the order of the commandment, and so it is interpreted: "There may be a carrion of an unclean bird in the house of the six of its kind." Predator, an unclean bird that is not of its kind, is a predator—the swallow, :Zebachim 8)

Verse 16

And he shall bear his iniquity. If he eats of the holy things or goes to the holy things, he shall be guilty of uncleanness. This is like every unclean thing (Safra).

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And his flesh shall not be washed, and he shall bear his iniquity. For the washing of his body he shall be punished with a plague, and for the washing of his clothes in the kingdoms. (Ibid.)

Chapter 18

Verse 1

Verse 2

I am the Lord your God. I am he who said in my heart, I am the Lord your God, and you shall receive my kingdom over you, and you shall receive my judgments; My master says openly and it is known before him that Sufen was destined to be cut off in the wilderness in the days of Ezra, because of you I came against them in judgment: I am the Lord your God — I will judge you from Me, a judge for Pharaoh and a faithful one: to pay them wages (see Safra)

Verse 3

As the deed of the land of Egypt. It says that the deeds of the Egyptians and the Canaanites are more corrupt than all the nations, and that is the place where Israel dwells, more corrupt than all Israel, more corrupt than all of them (ibid.). :Which I bring you there. He says that they are idols that lie down—and in their are like statutes you shall not walk. What is the meaning of the scripture that it does not say? But if they are customs that words of wisdom, Rabbi Meir Omer says, if they are the ways of the Amorites that are like a kind of tartare and vinegar The laws for them — : wise men (name)

Verse 4

You shall do my judgments. If there are things that are said in the Torah in judgment, which if they were not said, it would be as follows:
Say them and keep my statutes. Things that are the decree of the king, that the evil one will create a response against them, why should we keep them? And the nations of the world will turn against them, as if you had eaten pork and dressed in linen and were cleansed from sin, so I, the Lord, have decreed against you, and you are the one who will let them go (Yoma 67) to walk in them. Do not let them go from among you, lest you say to my people, "The wisdom of Israel is gone, and you will learn the wisdom of the nations" (Sephara)

Verse 5

And you shall keep my statutes, etc. For many things that are not written in detail in the parsha, another thing is given, that I may And not do them for the judges: To give a watch and do the statutes and keep and do the judgments, according to Sheloh keep the statutes (Sephara): And live in them. For the world to come, for they will say in this world and not end it is death (ibid.): I am the Lord. Faithful to them is a reward (ibid.)

Verse 6

:You shall not come near. To the female serpent as to the male, so it is said to the tongue of many: I am the Lord. Faithful to them is a reward

Verse 7

Your father's nakedness. Is this your father's wife, or is she not as he has heard? He said, "Here are your father's nakedness." And he said to the man, "His father's nakedness is uncovered. What is his father's wife to him, even if she is his father's wife?" (Sanhedrin 54)
:And your mother is awake. To bring his mother who is not his father's wife (name)

Verse 8

: The nakedness of your father's wife. For many after her death (Ibid.)

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Verse 9

:Your father's daughter. Nor a daughter of
fornication, whether born at home or born abroad. Between those who say, "Your father has a mother's wife," and those who say, "He has been put out of his mother's house," as a kind of bastard or a prostitute (Yevamot 23)

Verse 10

And his daughter, his wife, is the nakedness of your son's daughter, etc. In his daughter from his adultery the scripture speaks, and in his daughter from "the nakedness of a woman and her daughter", which it says in it "You shall not uncover", between the one who is his and the one who is another man's (Ibid. 22) the
nakedness of your son's daughter. It is easy and hard for your daughter, except for the mouth that does not warn from the law, from her from a similar section: In the mask of the stages (leaf 3)

Verse 11

The nakedness of the daughter of your father's wife. Since he is not obligated to his brother from the family or from the foreigner, it is said to you, "the daughter of your father's wife" - in the vision of holiness (Ibid. 23)

Verse 12

Verse 13

Verse 14

: You shall not uncover the nakedness of your father's brother. And what is his nakedness? You shall not approach his wife.

Verse 15

Your son's wife. I did not say, "Six times your son will have a wife, a daughter, a prostitute, a foreigner" (see: Safra)

Verse 16

Verse 17

—The nakedness of a wife and her daughter. The text does not prohibit it except in the hands of the first husband, so it is said that one shall not "take" a virgin, and so regarding the punishment, one who "takes" a wife and her mother — to take a virgin, but Anas: A woman is permitted to take her daughter (Yevamot 37)
Here is Shaara. Close to each other.
:Zema. Advice, as translated, the advice of sinners, that which will cause you to sin.

Verse 18

: To a sister. To be like a sister (Kiddushin v.) To do
this is a hardship to this: —To afflict. To speak a hardship: in
her life. For if a man divorces his sister, he shall not marry her as long as she lives (Yevamot 8)

Verse 19

Verse 20

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Verse 21

To the king. This is the third king, and this is his duty, that he gives his son to the priests and makes two great fires:
and they make the son pass with his feet between the two fires of fire (Sanhedrin 64)
:You will not give. This is his delivery to the priests.
:To be conveyed to the king. This is the passage of the fire.

Verse 22

Verse 23

It is a waste. The tongue is holy and shameful and adulterous, and even so and so on its waste (Isaiah 10); Another thing: The waste is the tongue in the night and in the evening, the seed of man and the seed of beast

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

And the land will not vomit you out. The parable of the son of a king who has eaten is a disgusting thing, and no one stands with him except to vomit him out. So the land of Israel does not keep the transgressors of its past (Safir Suf Kedoshim), and its interpretation is that there is no great repulsion from them. : —empty, to empty

Verse 29

The souls you have made: the male and the female in the hearing (Safra)

Verse 30

And ye shall keep my charge. To keep the house of judgment upon it (there)
and ye shall not defile yourselves therein: I am the Lord your God. If ye defile yourselves, I am not your God, and ye shall turn away from me: and what pleasure have I in you, that ye should be a burden to me? Therefore saith I the Lord your God (there)

Chapter 19

Verse 1

Verse 2

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Speak to the entire assembly of the children of Israel. A teacher who said this parsha in the assembly in front of the burnt offerings of the Torah: Follow it (Safra)

You shall be holy. You shall separate yourselves from uncleanness and from impurity, for every place where a woman goes out of her private parts is holy, a woman who is a prostitute and a profane person, and a body. I the Lord sanctify it (Leviticus 21), and he shall not profane: his seed, I the Lord sanctify it (Ibid.), it shall be holy, a woman who is a prostitute and a profane person (Ibid.)

Verse 3

A man shall fear his mother and his father. Every one of you shall fear his father and his mother, this is his folly; and he said: I have no husband, where is a wife? When he says: Fear him, for we are two, if so why did he say man?: That a man is content with his hand to do, but a woman is the power of others over her (Safra; Kiddushin 30)

His mother and father will be afraid. Here the mother honors the father, for it is clear to him that the son who fears his father will be more honorable than than his father, his mother, and in honor the father honors the mother, for it is clear to him that the son who honors his mother will be more honorable because you have warned him about me (there)

and you shall keep my Sabbaths. You have made your Sabbaths for those who fear their father, even though I have warned you about them. It is a warning to the father: If someone says to you, “The Sabbath is desecrated,” do not listen to him, and so all the commandments are fulfilled (Bava Metzia 32).

I am the Lord your God. You and your father are my beloved in my glory, so you shall not listen to my words in vain. Who is he who is afraid? He does not sit in his place and does not speak in his place and does not hide his words, and who is he who is honorable? :He who eats and drinks, who wears and wears, who assembles and sets up (Kiddushin 31)

Verse 4

When he was not considered: —Do not turn to idols. To serve them; idols speak of God and God is a mask. They began as idols, and if you turn away from them, your end will be to make them gods :)Safra

You shall not do it to yourselves. You shall not do it to others, and they shall not do it to you; and if you say, You shall not do it to yourselves, but you shall not do it to others, and they shall not do it to you: —Others shall do it to you, and it shall not be yours, for it is a grave, and it shall not be yours (Exodus 20)

Verse 5

And that you will sacrifice, etc. This parsha was not said to be for nothing, but to teach, that there should be no sacrifice of any kind except for the offering of manna to eat during this time, for they had appointed for them a time of eating, as it is written (Leviticus 7) and if he vows: "A freewill offering, a sacrifice, and a sacrifice of a bullock, you shall sacrifice it at your

pleasure." The beginning of his sacrifice shall be for the offering of the offering of the Lord's Supper— He is known to you to desire, that you may think: upon him from the thought of a worthless one he will not run before you

to your will. Even his cement, this is known by his simplicity; and his multitudes to measure from here to him who deals with the holy things: he is worthless, that your servants may be directed to slaughter (Zebachim 47; Chulin 13)

Verse 6

On the day of your sacrifice it shall be eaten. When you sacrifice it, you shall slaughter it at the appointed time, which I have appointed for you as a grave.

Verse 7

And if the food is eaten, etc. If it is not a matter of going out of season, as the Lord of the Grave says, and if the eater eats the meat of the sacrifice of his peace offerings, etc. (Leviticus 7), you shall give him a matter of going out of season; he shall be liable.

ninth The burnt offering is a sin offering, and the soul that eats of it shall bear its sin. "From its own" and not from its fellow, the burnt offering shall go out: in the reckoning outside its place (Zebachim 28)

: Abominable. Abominable, as it is, and the broth of abominations is all of them (Isaiah 65)

Verse 8

And those who eat it shall bear their iniquity. In the book of the wilderness, the scripture speaks, and he shall not be punished with a cut of wood for the slaughtered animal outside its place, because the grave is covered with a piece of wood, the scripture speaks, and this in the book of the wilderness, and in the book of the wilderness, the scripture speaks, and in the book of the wilderness, the scripture speaks (page 5): For his measure, an equal section

Verse 9

:The hem of your bosom shall not be cut off. Let him place a hem at the end of his bosom (see Safra)

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And gather your harvest. The stalks that remain in the harvest hour, one or two, but three are not gathered (Pah:6)

Verse 10

Thou shalt not commit adultery. Thou shalt not commit adultery, and they are known; what are the adulteries? All that is not is not covered: and it is not sprinkled (Safra)
:And separate thy vineyard. Grapes that fall in the time of thy harvest in the harvest: I
am the Lord your God. Judge Pharaoh; and I will not exalt you above all men, to whom it was said, Thou shalt not rob the poor and needy: for the Lord will contend with the contending of the poor and needy. (Proverbs 22)

Verse 11

You shall not steal. A warning to steal property, but you shall not steal, as in the Ten Commandments. A warning to steal souls, :The matter of the learned man from his own case — a matter for which the court of justice and five days'
imprisonment are imposed, and the punishment is to be imposed on him, a warning and you shall not deny it. According to the word of God (Leviticus 1:1), and he who has a son
in his hand shall be punished: from what? They will pay a fee. And you shall not lie. As it is said (there), and he swore by a liar. Thou shalt not steal, nor bear false
witness, nor lie, nor swear falsely. If you steal, your end is to be a son, your end is to be a liar, your end is to be a liar, your end is to be a liar.

Verse 12

And you shall not swear by my name. Why did it say? For it is said, “You shall not take the name of the Lord your God in vain” (Exodus 20), but there is no obligation except for the name of the one, since all the names are plural? And you shall not swear by it: “You shall not take my name in vain” — every name that belongs to me is mine (Safra)

Verse 13

:You shall not oppress. This is the one who conquers, the one who is hired (Baba Metzia SA)
:You will not stay. For a female tongue, it is customary to remain in
the action until morning. The scripture speaks of the day's wage, whose wages are paid from the time the sun sets, according to you, the time for collecting his wages all night, and in another place it says, "And the sun shall not come upon him" (Deuteronomy 24), speaking of the night's wage, whose work is paid from the time the pillar of darkness rises, according to you, the time for collecting his wages all day, according to me. The Torah gave the husband of the house a time of torment to ask for a hundred times (Bava Metzia 1911)

Verse 14

You shall not curse a deaf person. I have nothing but a deaf person, what gift do all men have? "Tal in your people shall not be lighted" (Exodus 22), if so why is it said "heresh"? What is a unique heresh that is alive, even though it is alive, it comes out: "Death that is not alive" (Safra) and before a skin you shall not give
a stumbling block. Before the soma in a matter you shall not give advice that is not his defense, but: "Say, 'A seller of your field has taken you a donkey, and you have come riding on it.'" And he took his right hand (there)
And fear your God. For this matter is not given to the creatures to know whether their knowledge of this is for good or for evil, and they may be able to slander and say, "I intend it for good," but you will be told, "I will do it." And fear your God, who knows your thoughts; And so every word is given to the heart of man, which he makes, and there is no other creature that knows it: "It is said in him, 'Fear your God.'"

Verse 15

You shall not commit injustice in judgment. Teaches that the judge who corrupts the law is called an abomination, abominable and abominable, abominable and abominable, that the abomination is called an abomination, as it is said, "For everyone who does evil is an abomination to the Lord and to God" (Deuteronomy 25), as it is said, "And you shall not bring an abomination into your house, and you shall be an abomination, as it is an abomination." And the abomination is called an abomination and abominable. : Thou shalt
abhor him and his wife (Ibid. 7) Thou shalt not lift up the face of the poor. Let him not say, I am poor, this is he, and the tenth is due to Pharnos, I will judge him in judgment, and it shall be found: From Pharnos, cleanness (Safra)
And do not boast before a great man. Do not say, "He is rich, he is a son of great men, he is a son of great men." My father will put you to shame. He will say to you, "And do not boast before a great man, and will you see his shame?" Punishment: "You
shall judge your neighbor with justice. According to his hearing; that is, judge your neighbor with the power of righteousness." (Shevuot 30)

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Verse 16

You shall not go astray. I say against the name of Shekel, the messengers of the Midianites, and the tellers of evil tongues, who walk in my daughters—their neighbors, on foot, seeing what they see is evil, or hearing what they hear is evil, to tell in the market, they are called the tellers of Rachel, the tellers of Regilah, a punishment in the wilderness. And I will show you my words, that gossips who are not written on the tongue do not cool them. "Walk, Rachel did not walk, Rachel's steps are of brass and iron (Jeremiah 6), and the tongue of the wicked has no writing on it. Walk, he who speaks in secret against his neighbor (Psalm 111), the tongue of deceit (Ibid. 12), the tongue that is changed into a gimel, speaking great things (Ibid. 12); therefore I say that the tongue walks and deceives, The letters that are removed from one place are replaced by the letters of the same name, the house is in the middle of the house, the gimel is in the middle of the house, the nun is in the middle of the house, the zin is in the middle of the house, and the zi And the one who is known in the heavens to adorn himself with them, because of his name, which is repeated in the cities, is called Rochel, which means Rogel; there is no such thing as a thorn in the flesh, and they eat it with their own hands, because Judah, which was of their judgment (Daniel 2:25), ate it with her thorn in the flesh of the king (Barvault 58); we see it with our own eyes. To eat in the house of the one who receives their words is the day of the swallow, and he is a strong man whose words are established and he will stand upon the truth, and that swallow is called the eating of a slanderer, for the tongue winks with its eyes (Proverbs 6), who dwells in a way: All the slanderers wink with their eyes and hint at the words of their slander, that no one will understand. You who hear, you shall not stand by the blood of your neighbor. To see his death and come to his rescue, like a man drowning in a river and living in it: to err in the waters over him (Sanhedrin 33): I am the Lord. Faithful to Solomon is a reward, and faithful to Pharaoh

Verse 17

"And you shall not bear sin against him. You shall not make his face white with many things" (see Safra)

Verse 18

It will not rise. If he said, "Lend me your iron," if he said, "Low," tomorrow if he said, "Lend me your kerdam," if he said, "I will not lend you as you did not ask me," then she is risen; and which one is pure? He said, "Lend me your cardamom," "Lau," "Lau," "Tomorrow," "Lau," "Lau," "Lau," "Lau," "I am not yours, I am not like your death, that you did not ask me." This is pure, that the enmity is kept in his heart, although he is not avenged. (Safra; Yuma 23)

"Love your neighbor as yourself." Rabbi Akiva said, "This is a great commandment in the Torah" (Safra).

Verse 19

You shall keep my statutes. And this is it: You shall not multiply your cattle, both in the land and in the sea; laws — this is the decree of your king: There is no taste for
the word and the garment of prisoners. Why is it said? According to what He said, "You shall not wear mixed linen and wool together" (Deuteronomy 22), does anyone not wear mixed linen and wool together? "In a garment," is it for the multitude of the poor? "It is woven and woven. And He says, "I am woven for the tongue of the word of the wicked and the one who weaves this word, which is the word of salvation." Shaatnez" — with this to his friend, Tishtir Balaz, as well as "seekers of the dais of the hon" (Moed Katan 12), which we interpret to mean the language of ÿÿÿÿ Chemosh, Philistra, and to mean Shaatnez, a comforter from the company of Zemer

Verse 20

She is despised by man. She is destined and united to a man, and I do not know whether it is a figment of the imagination; and in the open land she is like a Canaanite: half a slave and half a free daughter who is betrothed to a Hebrew slave who is allowed in the open land, the scripture says: and the redemption was not redeemed. Redemption and it is not redemption, but you redeem with money
Or search. In the police (Safra)
There will be control. She is stricken and not, Jesus is at the house of judgment to judge the matter that she is not worthy of death because she did not seek and her holy things are not most holy: and many of her flocks are to be taken from here (Mat 22), because she is in the kingdom of the beginning of her calling — the kings of the kingdoms read about the stricken "If you do not keep to the works: and the body and the wonder of the Lord your plagues "And the whole" (Deuteronomy 28)
Because she did not seek. According to you, there is no obligation to die for her, since her holy things are not holy. If she sought: her holy things are holy things and she is obligated to die (Safra)

Verse 21

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Verse 22

And he will be forgiven for his sin which he has committed. To multiply the mark of the miser as a mirror (Safra)

Verse 23

It will be an atom and you will try to escape from it. : —And you shall circumcise his foreskin. And you shall seal his foreskin three years, and he shall be circumcised for you. What is the threat of his foreskin? From the time of his planting; he may be circumcised, :After three years it shall be lawful, and it shall be — in his lifetime it shall be (Safra)

Verse 24

All its fruit shall be holy. As the tithe is written in it, and all the tithe of the land and the cattle is holy to the Lord (Leviticus 27), why is the tithe not eaten outside the walls of Jerusalem except with redemption? Even so, and it is said: These are the lambs of the Lord, which are carried there for praise and for the glory of the Lord (see Berechoth 37).

Verse 25

To increase its yield for you. This commandment, which you shall keep, shall be to increase its yield for you, for in return I bless you with the fruits of the sowing; Rabbi Akiva said that a Torah verse is against the evil one, which does not say: A man is a mountain of four years old, I will grieve over him, but I will say to you to increase his coming (Safra): I am the Lord. I am the Lord who trusts in you and is faithful to keep my trust.

Verse 26

You shall not eat with the blood. The Sanhedrin required many people (page 33): a warning not to eat meat: holy before the injection of blood, and a warning not to eat a dead animal before its breath comes out, and even more
You will not guess. Like those who are deceived by the rat and the bird, his temptation fell from his mouth, the turtles scattered him on the road :)Safra(
And you will not be punished. To speak evil and evil, as if saying: On such and such a day it is good to begin work, and at such and such an hour it is hard to go out (Sanhedrin 65)

Verse 27

Do not cut the hair on your head. This is the one whose hair is behind his ears and to his forehead, and the circumference of his head is found to be round: round, whose hair is behind his ears, the roots of his hair, and the hair of
your beard is longer than his hair. The end of the beard and its borders (Machot 20), and there are five — two in each, one for me and one for you, above it is a place for a group of two — under the head which is wide, and there are two temples in it, and one for a staff in its center: their life is one (Shevuot 50)

Verse 28

:And he cut the soul. Thus the Amorites' custom was to cut their flesh with a knife, as if they were dead.
And you wrote a tattoo. A written and engraved letter that cannot be erased forever, which is engraved with a pen and is black:
forever a tattoo. On the tongue and he engraved them (Numbers 25), and he engraved them (2 Samuel 21), they will be carved on a tree in the earth: and they will be carved on them, and they will be found engraved and engraved in the sky, Portpoint in Laaz

Verse 29

Do not defile your daughter by committing fornication. By chastising her, one is exempt from bringing her into the holy name (Sanhedrin:6).
And the land will not yield. If you do so, the land will yield its fruits to be used in a place other than your own land, and so He says (Jeremiah 3:1), and they will withhold it from you, and so on (Tosefta, Kiddushin:1).

Verse 30

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And you shall fear my sanctuary. He shall not enter with his staff, his sandals, his ephod, or the dust that is on his feet (Berachot 54); the sanctuary is holy, and there is no building —And although I am admonishing you concerning the sanctuary, you shall keep my Sabbaths. there (Sephara)

Verse 31

Do not turn away. A warning to the husband of the enemy, and let him know; The husband of the enemy, this is the one who speaks from his life, and let him know: the assembly is a living force that will be known through his mouth and the force speaks (Sanhedrin 65)
:Do not seek. To be occupied with them, that you may occupy yourselves with them, you defile yourselves before Me and I abhor you. I am the Lord your God. You have been my enemies, and you have been my enemies. (Safra)

Verse 32

Because gray hair will rise. An old man can be wise, an old man can be wise, there is no old man but wisdom dwells (Kiddushin: 32)

And the beauty of the face of an old man. What generation is there? He will not sit in his place, nor hide his words: his eyes will see all things, as if he had not seen them? Therefore it is said, "Fear your God, who has hidden this thing in his heart." And you shall fear your God (there): "He does it, who knows nothing except Him, and all the things hidden in his heart."

Verse 33

We will not be deceived. We will not be deceived by words; we will not say, "Yesterday you were a servant of the Almighty, and now you have come to learn Torah: which was given from the mouth of the Mighty One" (Bava Metzia 58)

Verse 34

For you were strangers. You shall not say to your neighbor (Isa. 49:19): I am the Lord your God. I am your God and their God.

Verse 35

You shall not commit injustice in judgment. If it is for judgment, the Lord says, "You shall not do injustice in judgment" (verse 15), and what is the judgment that is being changed here? It is the measure and the weight and the rod, since the measurer is called a judge, because if one lies in the measure, the Lord says, "He corrupts the law, and is called unjust, hated and abhorred, forbidden and abominable, and causes The five things mentioned in the judgment are: defile the land, desecrate the name, and drive out and banish them from the land. Fast (Safra) of the Shekinah, and the fall of Israel at the stake, :in measure. This is the measure of the land (there): :by weight. As they heard: :and in moderation. It is the measure of the salt and the dry land (Baba Metzia SA)

Verse 36

:Stones of justice. They are the scales that are weighed against each other.
:Yes. It is the time of the dry season.
:And this is the time of the fire.
Which I brought you out. For this reason; I have tested the Egyptians between a firstborn child and a child that is not a firstborn child, and I am the faithful to Pharaoh of my waters, whose weights are tainted with salt, to make the people equal: that no one knows them (Baba Metzia SA)

Chapter 20

Verse 1

Verse 2

And to the children of Israel thou shalt say: They shall be punished for the warnings.

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Death shall be put to death. In the house of justice, and if there is no power in the house of justice, with the land they assist them (Safra)
The people of the land. The people for whose sake the land was created, the people who will inherit the land by the hands of the commandments of the Lord :)

Verse 3

:I will turn my face. My face — I turn from all my business and deal with (name) :in a person. And not in a crowd (name), for not all the crowd is mine.
For of his seed he gave to the king. According to what is said, "Whoever gives his son or daughter in marriage (Deuteronomy 18), his son or daughter is given to the king, is he a seed that is rejected from the king?" He gave his Where is his daughter from? Why is she from his seed? seed to the king (Safra; Sanhedrin 34)
in order to defile My sanctuary. The assembly of Israel, which is holy to Me, is holy to Me, and no one shall profane My sanctuary (Leviticus 21).

Verse 4

And if the blind man is blinded. If they have taught him in one thing, they will eventually be taught in many things; if they have taught him: small councils, they will eventually be taught by great councils (Safra)

Verse 5

And in his family. Rabbi Shimon said, "And why is there a sin in a family? Is it not for the one who does not have a family with six children: a tax collector who has no tax collectors - a shekel is imposed on him" (Safra; Shavuot 39) and I will cut him off. Why is it said? According to what is said and in his family he will be able to do all the family in the cutting off, the whole family in the cutting off, and not all the family in the cutting off except in the torment (there) they are in the :Ato — :To prostitute herself after the king. For many there is a remnant of power that she has served in you, and even this is not her service (Safra)

Verse 6

Verse 7

And you shall be sanctified. These are the separations of Ezra (Ibid.).

Verse 8

Verse 9

His father and mother cursed him. Many more later he died (ibid.; Sanhedrin 55)
Their blood is in it. This is stoning, and therefore every place where it is said, "His blood is in it," their blood is in it; and for their blood they shall stone them with stones, their blood is in them (Sephara; Deuteronomy 2:11). And the blood And let me know, that it was said to them in stone of a man is called, as his blood is in his own head (Joshua 2:11) — no one shall be punished for his death except he, who caused it: for his own sake he shall be put to death.

Verse 10

:And man. A small detail
Who commits adultery with a man's wife. A detail for a minor's wife, for the judge who has no sanctity for a minor, and for which wife? Man I loved you
Whoever commits adultery with his neighbor's wife. A person who commits adultery with a Gentile wife, for the judgment that there is no holiness for a Gentile (Safra; Sanhedrin:52)
The death of the adulterer and the adulteress. All the death mentioned in the Torah is complete, it is not except a strangulation (Safra; Sanhedrin 55)

Verse 11

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Verse 12

:Tebal Esau. A shame; another tongue confuses the seed of the father with the seed of the son.

Verse 13

: A woman's menstrual period. A church like a blue-green church.

Verse 14

They will burn him and you. What is the meaning of saying that his first wife will be burned, that he may marry another woman and not a man who marries his mother-in-law and her mother; —it is forbidden to him, except for a wife and a mother. The inscriptions are like this, which are forbidden from many of his wives, who say that there is no such thing as a wife except for his mother-in-law, and what is that? The sister of Mehen and the Greek language is: Hene Achat (Safra; Sanhedrin et al.)

Verse 15

And you shall kill the beast. If a man sins with a beast, what sin is it? Is it not because of the sin of man that he should be stoned, as the scripture says, "He shall be stoned, hard and heavy for a man, who knows the difference between good and evil, and who causes evil to his neighbor for a transgression;" As the word goes forth, the Lord says, "Loss is the destruction of all places" (Deuteronomy 12), "The mountains of words are light and hard, and the trees are not seen and not heard, for the burden of the T hand of the Torah is broken, burned, and devoured, he who leads his neighbor from the path of life into the paths of death, for another How much and how much (Safra)

Verse 16

Verse 17

It is kindness. In the Aramaic language, kindness is a disgrace; and his teaching is that if Cain said, “He married his brother, kindness is a building” (Safra; Sanhedrin, the place, for the building of his world from his name, as it is said (Psalms 59:58), “The world is kindness.”

Verse 18

Note. Exposing, and therefore all the tongue of the naked is exposed, and the Lord descends in the ark for the name of the word, as if a disgrace were circumcised and did not rise and did not rise (Esther 5:1), and therefore a sister circumcised a brother. And this disgrace they divided into six, and six said, This is the assembly of a crown (Yevamot 55:1), Many, six say this is the kiss of the sun,

Verse 19

And the nakedness of your mother's sister, etc. The scripture is different in its warning, saying that it was warned against them between the sister of his father and his mother from his father, between their sisters from their mother, but the nakedness of the wife of his father's brother was not warned against, except for: the wife of his father's brother from his father (see Yevamot 54).

Verse 20

Who will lay down his father. This call comes to teach the meaning of the word for the height that is in the punishment of the path:
weak weak. As the Targum says, "He is without a son, and like him and me, he goes forth as a childless man" (Genesis 15); he has six sons, a grave, he has no sons, he dies without sons, therefore the two words of the Hebrews call him - "he will die as a child", "he will be as a child", "he will die as a childless man". If he were in the past, he would not be as he is when he dies, according to the grave during his life, They will be innocent. If there is no past sin, all his days will be as they are now (Safra; Yevamot 55)

Verse 21

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It is a ban. This lying down is a ban and abhorrent; and many of its members have demanded that the ara'ah be prohibited as a ban:
the ara'ah that is spread out in it — the place where the ara'ah is called (Yevamot 54)

Verse 22

Verse 23

:And I will end. To the tongue of the wicked, as I have ended my life (Genesis 27), as a man whose food is ended (Safra)

Verse 24

Verse 25

And they distinguished between the clean and the unclean beasts. There is no difference between a cow and a donkey, which are both distinct
and distinct, except between the clean and the unclean—between the one who slaughters the majority of a ram and the one who slaughters half of
it, and how much between the majority and the half? Without a gate (Safra)
Which I have set apart for you as unclean. Forbid

Verse 26

And I will separate you from the nations to be mine. If you are separated from them, you are mine, and if you are not, you are mine, and no one will say, "My soul is mine," you are
Nebuchadnezzar and his companions; Rabbi Elazar ben Azariah says from Nin
It is finished with swine's flesh, for I am able to clothe myself with all these things, but he will say, I am able, and what shall I do, and my Father which is in heaven will reward me?
For me? And I will separate you from the peoples to be mine, that your separation from them may be my name — a translation
from: Ra (the past and the present) and the kingdoms of heaven (cf.

Verse 27

For there will be a plague among them, etc. As it is said of them, "Death, and for the sake of the one who is cut down, witnesses, and the sight of stoning," because you did not see the
sight of the one who is cut down, and you have sinned, and so it is with all those who are worthy of death, of whom it is said, "Death, and for the sake of the one who is cut down."

Chapter 21

Verse 1

He said to the priests: "Say, 'You shall warn the elders about the little ones.'" (Yevamot 14:14) "The sons of Aaron
shall be clean, and all the priests shall be clean."
:The sons of Aaron. Even among the faithful in the land of Mishma.
:The sons of Aaron. And the daughters of Aaron (Sephara):
He shall not defile himself among his people. While he is among his people, he shall die a mitzvah (Ibid.)

Verse 2

For if he remains, there is none left but his wife (ibid.; Yevamot 22)

Verse 3

:The nearest. To multiply the bride (Safra; Yevamot S.)
:Which was not for anyone. For a bed
:Let it be defiled. Mitzvah (Sefra; Sacrifices 10)

Verse 4

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A man shall not defile himself among his people to begin with. He shall not defile himself with a woman who is defiled by her in her youth, and since she is a grave, —the meaning of the verse reads: A man shall not defile himself with his remaining part while he is still among his people who is not dead from the commandment, and what remaining part have I said? In his being to be purified — to begin with his defilement, he is from his priesthood :)See Safra; Yevmot Ch.

Verse 5

Israel was warned about this? Is it not according to what was said in Israel among Baldness will not be bald. Even in death, not even your eyes (Deuteronomy 14), that there shall be no charge upon every head, a talisman upon their head, and that Israel shall be taught by priests in a certain region, saying, Here is baldness, and here is baldness in Israel, what is here every head, even for him who is bald on the head, and what is here for him who is dead, even Here is death (beatings everywhere) All the heads in the field — :20) and

their beards shall not be shaved. For as it is said in Israel, Thou shalt not make a scythe, he may gather in the kingdom and make a scythe, therefore it is said, He shall not shave. For he is not scythe except in the matter of the thing called shaved, and in him is the scythe, :and this is the skin (there) and they shall not

make any cuttings in their flesh. For as it is said In Israel, if a person draws a pen, he shall not give it (Leviticus 19), he who draws five pens shall not be required to do anything except one, and he who draws a pen shall not be required to do anything, and he who writes it shall be required to do anything, and he who writes it shall be required to do anything, and he who writes it shall not be required to do anything, and he who writes it shall not be required to do anything (Sephara; 20:20).

Verse 6

They shall be holy. With their mercy they shall sanctify the house of judgment in you (Safra)

Verse 7

Fornication. Which was committed in the land of Israel, which was forbidden to her, like the love of a prostitute or a prostitute or a bastard (Safra; :Yevamot 61)

She is defiled. She was born among the disqualified ones in her priesthood, such as the daughter of a widow of a high priest or the daughter of a divorced (and freed) priest of the laity, and she was desecrated from the priesthood by the hand of one of the disqualified ones: to the priesthood (see Safra, Kiddushin 7).

Verse 8

And sanctify it. On the day of his death, if he did not want to expel him, he shall seize him and punish him until he expels him (Sephara; Yevamot 58). It shall be holy to you. He shall treat him as holy, to open the first in every matter and to bless the first at the meal (Horoyot 12).

Verse 9

For she begins to commit fornication. When she begins to defile herself by fornication, when she has been chaste in her husband and has committed fornication, whether she is engaged or married; and many of her friends are divided on the matter, and all agree that the written word is not about divorce (see: Sanhedrin 51).

She profanes her father. She profanes and despises his honor, for they say of him, "Cursed is he who is born," "Cursed is he who is great" (ibid.).

Verse 10

:He will not repay. Pharaoh will not increase in mourning, and what is the greatness of Pharaoh? He will leave thirty a day (ibid.)

Verse 11

:And upon every soul that dieth, etc. in the tent of death

:A dead soul. He shall bring a quarter of the blood of the dead who defiles himself in the tent

(Ibid.): He shall not defile his father or his mother. He shall not come to the place of death unless he is a mitzvah (Sefra; Nazirite 47)

Verse 12

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And he did not leave the temple. He does not go beyond the table (Sanhedrin 18), and even more so from his own multitude,
that the high priest who sacrifices obscenities, and that from his hearing: Even if his father and mother die, he is not your servant: to
go out of the sanctuary, he shall not do any work and
shall not profane the sanctuary. He who does not thus profane the work, which the Scripture permits, is the priest of the laity: who
worked Masturbating is a desecration (Zebachim 16; Sanhedrin 58)

Verse 13

Verse 14

And she was defiled. She was born from the idols of her priesthood (Kiddushin 7)

Verse 15

And he shall not profane his seed. If he marries a woman who is a prostitute, his seed shall be profane from the law of the sanctuary of the
priesthood. (Ibid.)

Verse 16

Verse 17

:The bread of his gods. From the food of his gods, every meal is called bread, as he is "a servant to the bread of abundance" (Daniel 5).

Verse 18

For every man that hath a blemish shall not come near. He shall not come near, as he hath brought it to the altar (Malachi 1:1): forbidden.
He
that is cut off, that is sunk between the two eyes, that his two eyes may be as strong as a sister (Sephara; Bekorot 43)
Stretched. One of his limbs is larger than the other — his eye is one large and his eye is one small, or his leg is one long: longer than its
other (Safra; Bekorot 40)

Verse 19

Verse 20

:Or hunchback. "The bull of Tsiolsha is a bullock, whose eyes are long and hunched over.
:or thin. Sixth, he is in his eyes, who are blind, as is "the one who is bent as the one who is bent" (Isaiah 40) or a fool. A word
that confuses the eye, like a white thread that is pulled from the heart and ends in fear, which is a calf that surrounds the black one who
is blind, and this thread ends the calf and is gathered in the black; and you will interpret a fool "Haliz", for the tongue of a snail,
which is similar to the tongue of a thread, and that is why it was called: The wise men of Israel in the days of the firstborn snail,
copper, and grape (firstborns 38)
Sock or yam. What kind of clay are they? A sock is clay, clay is dry inside and out. Yalpeth is the Egyptian lichen, and why is it called
Yalpeth? Which you wash and wear until the day of death, and it is wet outside and dry inside, and in another place it is called a sock
that is wet outside and dry inside, as it is said "in a sock and in a clay pot" (Deuteronomy 28), when your sock is made of clay,
it is called a sock, and when it is made of clay, it is called a sock. (M"A) Ezel Yalephet, called the clay of the garb, is thus interpreted in

From the oil of the testicle. According to the translation, he is afraid, his fears are sprayed — he is afraid, like a dove, afraid: as in "the
sinews of his fear are woven" (Job 40).

Verse 21

:Any person who has a blemish. Many people are considered
blemish-free. While he has a blemish, he is invalid. Is it permissible if his blemish has passed? (Safra)
:The bread of his God. All food is called bread.

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Verse 22

:The holy of holies. This is the holy of holies.
And he shall eat of the holy things. If they are holy things, and if we say the holy things of the holy things, why do we say holy things, which are holy things? If it were not said, I would have said that in the Holy of Holies a man with a blemish may eat, which they decreed was permitted to a stranger, as Moses ate the flesh of the full ones, but in the breast and thigh of the holy things he may not eat, which they did not decree: a stranger may not partake of them, therefore we say holy things are easy, as is explained in the sacrifices (page (K.A.)

Verse 23

.But to the ark. To these seven things which are upon the ark: and to the altar.
The outside; and both of them were written, and interpreted in Tok: and he shall not profane my sanctuary. For if a servant of his work profane to an idol (Safra)

Verse 24

And Moses spake. This is the commandment.
To Aaron and his sons and to all the children of Israel. To warn the house of the congregation concerning the priests (see Safra)

Chapter 22

Verse 1

Verse 2

And they abstained. There is no Nazirite except a woman who has separated herself, and therefore it is said, "And he shall abstain from after me" (Ezekiel 14), from the holy ones in the days of their impurity (Sephara) They will retire. —"They shall be circumcised" (Isaiah 1:1) And the sanctuaries of the children of Israel, which they sanctify unto me, shall be circumcised, and they shall not profane my holy name. The eunuch called: And he commanded him.
Which they sanctify to me. To the multitude of holy priests, Othman.

Verse 3

Any man who comes near. There is no nearness, this is not a sin, and therefore it is said that the warning of the eating of holy things in an unclean tongue, "You shall not touch any holy thing" (Leviticus 12), a warning to the eater, it is said that the cut off part of the meat and its many parts are equal; and the one who is responsible for the sin, which the Lord commanded Aaron (Leviticus 7), "Two loaves of bread, this is the same as this, and if the one who touched it is clean, it is not necessary. What is the offering that he will offer? Does the one who touches a clean vessel become clean? If any one who comes near, who has no To his credit upon the Achilla and therefore it is required in all: And because uncleanness upon him, except for his offering from his own bones" (Safra; Sacrifices from the Lord): And you shall burn three loaves of bread for the uncleanness of the priests, as they were required in the tabernacle of the covenant (page 7), one for the whole and one for the particular, and so on.
upon The flesh of his uncleanness is upon him. And the uncleanness of man is upon him, he shall eat of the flesh of the man, the scripture speaks — and his uncleanness is in the water that his uncleanness is purified — and he shall be clean who eats the unclean thing, the scripture speaks, on the basis of the discharge from his body, according to the measure: from his blood the scripture speaks, and this is the man who is six, he is clean by immersion (Safra)
"I am the Lord, and it shall be cut off. It shall be cut off from one side to another—it shall be cut off from its place, and shall sit in another place: in every place I am (there)

Verse 4

From the seed of Aaron. I have only his seed, where is his body from, learn to say and he is lame, because he can: And when he sacrifices Onan, he shall offer lame and blemished, learn to say and he is until he is purified. The coming of the sun, or is it only a dip, it is said here and purified, and it is said below and purified :) verse 7) And the coming of the sun and he is purified, what is below the coming of the sun, also here the coming of the sun: in every unclean soul. In the water that is defiled by death

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Verse 5

In Kadesh (Feast 11)—In every creeping thing that makes one unclean. In the hour that is considered unclean: or :
in a person. In death
:Whoever makes himself unclean. In his hour of impurity, and this is known as it (Eholot PB)
:For all his impurity. For many he touches the sable and the sable, and the sable is castrated and gives birth.

Verse 6

:A soul that touches him. In one of these unclean things

Verse 7

And another shall eat of the holy things. It is required in the Book of Leviticus (page 4), in the offering that is permitted to be eaten on the seventh day of the month: of the holy things. And not all the holy things

Verse 8

He shall not eat carrion or prey to defile himself with it. Regarding impurity, he warned as follows: If he eats the carrion of a clean bird that is not unclean by touch, and it is not unclean to eat it in the house of the swallow, it is forbidden to eat it in the holy places; and if you eat six of its kinds of prey, it is an unclean bird that is not unclean by touch. who : —To say "and prey"

Verse 9

And keep my watch. From eating a sacrifice in the impurity of the body (Sanhedrin 53) And they died in it.
For it is said that she died in the hands of the gods (ibid.)

Verse 10

:He shall not eat a holy thing. In the offering the scripture speaks, the whole matter speaks of it.
A resident priest and a hired worker. The priest and his hired worker will sit down, according to you, "sit down" is an open point, according to which one is a slave; and which one will sit down? This is a slaughtered animal that was bought until the Jubilee, and which one is a hired worker? This is the purchase of a two-year-old animal that is released in six months, according to the scripture and to the extent that there is no body, it is purchased for its owners to eat: in its offering (Safra; Yevamot 8).

Verse 11

And if he buys a soul, he is like a slave who is bought for his body.
And the native of his house. These are the sons of the families; and the wife of a priest eats a heave offering from this place, which is also: a silver coin, and even more from another place (in Numbers 18), everything in your house is clean and pure in my book.

Verse 12

:For a foreigner. For Levi and Israel (Sephara)

Verse 13

:Widow and divorcee. From the stranger
:And she has no seed. From his
seed: And she returned. If she has seed from his seed, she is forbidden to donate as long as the seed is alive (Yevamot 7)
It is permissible to offer it, I have told you—and no foreigner shall eat of it. It is not for the purpose of masturbating: and not for the purpose of moaning (ibid. 68).

Verse 14

:For he shall eat a holy offering.
And he gave the holy thing to the priest. The thing that is seen to be holy, that it is not broken, but the fruits of the shekel: they are clean, and they shall be made an offering (Pesachim 32)

Verse 15

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:And they shall not profane, etc., for strangers to eat.

Verse 16

And they shall bear them. Their pride shall accuse them of sin by eating their holy things, which were set apart for their name, and sanctified: and they shall be forbidden unto them; and they shall be ensnared, which thou shalt translate "in their heart in Soabah," which thou shalt not need to translate thus, and they shall bear them. This is one of the three times that Rabbi Yishmael Doresh spoke of in the Torah, which speaks of a man: “He shall bring his own body, his own body, and so on.” (Numbers 6) He shall bury his own body, as it is stated in the Book of Leviticus: “And he shall bury him in the wilderness” (Deuteronomy 34)

Verse 17

Verse 18

:Their vows. Blessed be upon
me :Their alms. Blessed be this

Verse 19

To your liking. Bring the thing that you saw to please you before me, that it may be to your liking, an appeasement in the wilderness, and what is the thing that you saw to please?
A male without blemish among cattle, sheep, and goats. But among birds there are no blemishes and no blemish, and it is not: it is disqualified for a defect except for the loss of a limb (Safra)

Verse 20

Verse 21

:For a miracle, a vow. To retire in his speech

Verse 22

:Urat. There is a word of a blind man's blemish in a female tongue — that there shall not be in it a blind man's blemish or a broken man. There shall not be
:Harut. A cracked or damaged eyelash and a cracked or damaged lip (Bekurot 38)
: Wart. And the seer Balaam
Garb. From the kind of lichen and the thorn, and the tongue, like the thorn, and the thorn (Judges 16), which I hold on to until the day of her death, that she has no rest.
And upon slaughtering and upon throwing a demon (Revelation 6:11): You shall not sacrifice. Three times, to warn about their holiness.
And you shall not give a wife. The warning of the incense burners

Verse 23

:Shrout. A member larger than its partner
:And he grasps. His hooves are grasped (firstborn of the fourth kind)
:You shall make alms with it. To the house:
And the altar: He shall
not be pleased. Is this the sanctuary that is to be pleased? Is it said, This is the sanctuary, the altar (Deuteronomy 7)

Verse 24

: And crushed and cut and severed and cut. In eggs or in sinew
:Crushed. Its eggs are hand-crushed. :Cut.
The rest of the crushed eggs are dried.

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Cut off. They are torn by hand until the threads that are woven in them are broken, but they are given inside the bag, and the bag is not torn off: and they are cut.
They are cut with a knife and still in the bag (Bekurot 39)
:And you are crushed. Translated by Di Maris, it is identical to its Aramaic counterpart, the Ktish language.]
In sharp cuts, —and you translate it as “the house of the great one is full of bullets” (Amos 6) [:And therefore “the one who is shot” (Shabbat 5) and in your land you shall not do this. This is
the word for the castrator of a beast or a beast, and even of an unclean animal, so it was said in your land to the multitude of all that is in your land, that if not, they shall not castrate him at all. In the land, which is the Seros Mountains, the body is responsible: and all the responsibility of the body is carried out between the land and outside the land.

Verse 25

And immediately a foreigner, who brings an offering in the hand of a priest to offer it to the Lord, you shall not offer it to Baal Mum; And although the sons of Noah were forbidden to offer sacrifices to the Gentiles, except for those who lacked a limb, this is what Noah did on the high place that was not in the fields, but on the altar that was in the tabernacle, you did not offer it, but you accepted it from them as a sin offering, as it is said: For the ascent of a man, for the multitude of the Gentiles who are scattered abroad. Vows and offerings of Israel (Chulin 13)
:Their destruction. Their punishment.
:They will not want to atone for you.

Verse 26

Verse 27

:Because he gives birth. A detail to be brought forth (Ibid. 38)

Verse 28

It is forbidden to slaughter the mother and the son, or the daughter, and it is not permissible to slaughter the males, —him and his son. It is permissible to slaughter the female: and it is permissible to slaughter the father and the son (ibid., 8).
:him and his son. Even his son and his son in the hearing (Ibid., p. 2)

Verse 29

?You will sacrifice at your own will. Begin your sacrifice with the glory that is at your own will, and what is the will?
On that day it shall be eaten. It is not to be feared that a sacrifice may be offered on the day of the Lord’s Supper — do not slaughter it on the day of the Lord’s Supper to eat it tomorrow, lest you consider it impure, and it will not be acceptable to you; "This is for your
for pleasure — for your knowledge, from here to the one who deals with the slaughter of holy things; and although he specified the food two days, he returned: and specified the food for one day, which is a sacrifice on a manna to eat at its proper time.

Verse 30

On that day it shall be eaten. It is not necessary to warn the people that they should slaughter a ram on the day of the Lord, for they have set a time for it: it shall be eaten, and the meat of the sacrifice of thanksgiving shall be for his peace offerings, and the Lord says (Leviticus 7): I am
the Lord. Know from Me the decree concerning the matter, and let it not be scorned in your eyes.

Verse 31

And you kept it. This is the Mishnah.
And you did. This is the deed (Safra)

Verse 32

And you shall not profane. To pass over my words with a slanderer; from hearing that it was said, and you shall not profane, what is the name of the LORD, that I should be sanctified? I have sanctified myself, and my name is holy. It shall be in one, the name of the LORD among the children of Israel; And when he sacrifices his strength, he sacrifices his strength for the sake of death, for he who sacrifices his strength for the sake of the miracle, there is no strength in him, because he dwells in Hananiah, Mishael, and Azariah, who did not sacrifice their strength for the sake of the miracle, as it is said (Daniel 5), "And there he will not know that the Lord is with you" and so on (Safra): —The Lord is with you "King" and "Jew," saving and not saving "hand"

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Verse 33

:Who brings you out. On the day of the Lord's
return: I am the Lord. Faithful to pay them wages (name)

Chapter 23

Verse 1

Verse 2

Israel is taught by them, who convey a word to the children of Israel, the feasts of the Lord. He made feasts that were to be, and they had not yet arrived in Jerusalem (Sephara) :The year on the ruins that were destroyed from the place of the ascent to the foot

Verse 3

Six days. What is the matter of the Sabbath in the shadow of the meetings? For all who sanctify the meetings are considered to him as if they had sanctified the Sabbaths, and all who keep the meetings are considered to him as if they had kept the Sabbaths :)Ibid.

Verse 4

These are the appointed times of the Lord. In the passage above it speaks of the passing of the year, and here it speaks of the holy new moon.

Verse 5

: Among the Arabs. Six hours and up (Ibid.): Passover to the
Lord. The sacrifice of the sacrifice is called Passover.

Verse 6

Verse 7

Verse 8

And you shall offer a woman, etc. Are these the additions mentioned in the Parashah of Phinehas, and why are they said here? It means: that there are no additions that
follow this: if there are no oxen, bring rams, and if there are no oxen and rams—and you shall offer a woman to the Lord. From every place: bring rams (ibid.)
Seven days, Satan in Balaam, and now: all the —Seven days. Every place that is said to be seven days is a place.
tongues of eighty-six five three six loss of pocket in
unemployment they are - labor. Even the labors that are considered work and need for you, the scribes of the covenant, even the sick of the covenant, shall be forbidden in the kingdom - like the word of the lost, so I understand you are dead.
:'Work and such

Verse 9

Verse 10

The beginning of your harvest. That it may be the beginning of the harvest (Safra)

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:Omer. The tenth part of the ephah was its name, as it was and measured in an omer (Exodus 16)

Verse 11

And the wave. Every wave that leads you and brings you up and down, leads you and brings you to stop evil spirits, : from up and down to stop evil spells (Menachot 62)
:To your satisfaction. If you offer it as a judgment, it will be to your satisfaction
from the day after the Sabbath. From the day after the first good day of Passover, which if you say Shabbat is the first, where are you: You know which one (Safra; Minchot 66)

Verse 12

:And you made ... a lamb. A debt to Omar came.

Verse 13

:And his offering. The offering of his ancestors
Two tenths. A hin was a quarter of a hin of
wine. Although his offering was a hin, his offerings were not as hins.

Verse 14

:Wakli. Wheat made from soft caramel that is dried in the oven
:And Carmel. They are roasted, which are called "Granilish"
In all your journeys. The wise men of Israel divided it, and they learned from the place where the new one was traveling abroad, and they first set it on the new one, not for another, but for an inheritance and a residence, since they had And God did not come except to teach. conquered it (Kiddushin 37)

Verse 15

:The day after Shabbat. Tomorrow is a good day.
It will be pure. A teacher who begins and ends with a coin from the Arab, that if they are not so, they are not pure (Safra; Minachot: 66)

Verse 16

: The seventh Sabbath. When you translate it as Shabbat, Shabbat:
Until the day after the seventh Sabbath, you shall count. And not yet in total, and there are four and nine days in a day.
Fifty days and you shall offer a new offering to the Lord. On the fifth day you shall offer it, and I say, this is his teaching: But his ordination until the day after the seventh Sabbath, which is the fifth day, you shall count, and it shall be called a ordination.
A new offering. It is the first offering brought from the new moon, and the mountain is near, the offering of the Omer is not: like all the offerings, which come from the hours (offerings of the fourteenth day)

Verse 17

:From your seats. And not out of the land (Safra): Bread of the
wave offering. For the bread of the heave offering, the heave offering to the name of the Most High, and this is the new offering spoken of for the heave offering of the firstfruits. The first of all the offerings, even the offering of jealousy that comes from the goats shall not come near the new offering: before the two loaves of bread (Ibid.)

Verse 18

:On the bread. Because of the bread, it is obligatory to eat bread (Safra; The offerings of the
Lord (and their offerings and their sacrifices). As the judges shall judge the offerings and the heave offering of all the beasts in the interpretation of the offerings, three-tenths for a bullock, two-tenths for a ram, and a tenth for a ram. This is the offering, and the heave offering is half a hin: for a bullock, and a third of a hin for a ram, and a quarter of a hin for a ram.

Verse 19

Machine Translated by Google

And you shall make goats. The seven rams and the he-goats, as they are, are seven rams and the he-goats, according to the number of the five, when it comes to the bulls and the rams, they are not, because from time to time they fought for the bread and for the winepresses (ibid.): —for the lamb and for the lamb

Verse 20

And the priest shall wave them, a wave offering. The teaching is that the wave offering is a living wave offering, it shall be all of them, talmud "on the two rams" (see Menachot 62): they shall be
holy. According to the fact that the offerings of the one Lord are holy, the need arose to say of the offerings of the congregation that they are holy of holies.

Verse 21

Verse 22

And in short. Return and sleep, to pass over them in the days of the enemy; Rabbi Abdimei said to Rabbi Yosef, what does Passover and the tenth day of the month and the beginning of the year and the Day of Atonement and the feast of the month see — the inscription to give at the foot of the feet a living and a veil for the poor as I see, who will raise him up as if he were building a house —? To teach you the shekel that is given to collect shekels
:The sanctuary and the sacrifices within it (Safra): Leave.
Leave before them and they will gather, and you shall not go to help any of them (Pah 5:5)
I am the Lord your God. I am faithful to pay them wages.

Verse 23

Verse 24

Zichron Terua. Zichron Verses of Zichronot and Verses of Shofarot (Safra: Rosh Hashanah 32) To remember: You have tied the knot of Yitzhak, who brought a ram under him

Verse 25

And you shall offer a burnt offering. The Amorite additions mentioned in the fifth commandment

Verse 26

Verse 27

He is atoning for the captives, but he is not atoning for those who are not captives — but. All the pure and the empty ones who are in the Torah are few :)Safra

Verse 28

Verse 29

Verse 30

And I lost. According to what he says, "I am lost in every place, and I do not know what it is," when he says:
"And I have lost," in reference to the loss that is nothing but loss.

Verse 31

Machine Translated by Google

:All work, etc. To pass over it without much trouble, or to warn about the reign of night as the reign of day

Verse 32

Verse 33

Verse 34

Verse 35

And the rest of the days are good in eating and drinking and in drinking cups: cleanliness and prayer (see Safra)

Holy Scripture. Sanctify it with pure vessels and prayer,

Verse 36

You are a gathering. I have gathered you for my sake; like a king who invites his sons to a feast for such and such days, when the time has come to dismiss them, he says, My sons, I have asked you to stay with me for one more day, it is hard for me to part with you. All the work of a servant. Even if there is a work that is work for you, if you do not do it, there is a lack of money in the matter: You shall not do it. Even if it is a disease of a certain period, it is forbidden in the kingdom of work, "He is" (ibid.)

Verse 37

:Olive and offering. The burnt offering, the closeness with the burnt offering: a daily matter. The law of the quota in the five commandments: a daily matter. If his day passes, his sacrifice will be void (see Safra)

Verse 38

Verse 39

But on the fifteenth day, you will celebrate. The sacrifice of peace offerings for the feast, you may postpone the Sabbath, you shall not go, but you shall pay it every Sabbath when you gather in the produce of the land. This is the seventh month that comes at the time of ingathering, because it was cut off for the past: the years, which are not the past, sometimes it is in the middle of summer or winter.

:Celebrate. Celebration fees

Seven days. If he does not bring it with contempt, he will bring it with contempt, he will be able to explain all seven days, the Talmud says that and does not leave anything, and why do we say seven days? For the Tashlumim (celebration of the ninth) one day in the month of Mash

And you celebrated with him —

Verse 40

The fruit of the citrus tree. A tree whose taste and fruit are equal (Sach 3:1) The citrus tree. The citrus tree bears its fruit year after year, and this is the fruit of the citrus tree (ibid.)

:A palm tree. It lacks 16, except that it is not a single branch and a thick tree branch. Its branches are entwined like thick ropes and ropes, and this is the pulp, made like a kind of braid :)Ibid. 32)

Verse 41

Verse 42

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The citizen: This is a citizen, in Israel — to many of the foreigners (Safra)

Verse 43

For I am made to dwell in the tabernacles. I am the cloud of glory (Ibid.; Mechilta 12)

Chapter 24

Verse 1

Verse 2

Command the children of Israel. This is the interpretation of the commandment of the lamps, and thou shalt interpret it, and thou shalt command it, that it be not spoken of except in the order of the tabernacle of the congregation, to light the lampstand, and so hear: And thou shalt end by commanding the children of Israel concerning: Thus

Pure olive oil. Three oils come out of the olive, the first is called pure, and they are explained in terms of the following: (page 46) and in the end:

always. From night to night, as is the daily sacrifice, which is not different from day to day.

Verse 3

To the Ark of the Testimony. The Ark of the Testimony is called the Ark of the Testimony. And his disciples preached on the burning of the Arabah, which is a testimony to all the islands of the world that the Tabernacle is in Israel, that they should put in it fat according to the measure of its members, and from its right hand: it was from the beginning and from its left hand it was from the end (Shabbat 22; Minachot 56). Aaron shall arrange it from evening to morning. He shall arrange it in a visible manner for the measure of the whole night, and the wise men shall arrange it in half. A lamp for every lamp, and they are also suitable for the nights of the period of good, and this is the measure that has been determined for them (Menchot Pet. 9)

Verse 4

The Menorah is pure. It is pure gold; that is, the purity of the Menorah, which purifies and nourishes it, starting from the ashes (see Safra)

Verse 5

Verse 6

:The six systems. The six lamps of the one

lampstand are pure. Of pure gold; that is: On the pure lampstand, the branches shall not be above the top of it: the bread from above the lampstand (ibid.; Minchot 27)

Verse 7

And thou shalt put upon the system. Upon every one of the two tables of the tables; and there shall be two whole pieces of frankincense for every one. : One

And it was. This whiteness

The bread is not for the faint of heart, but the incense sticks when they are completely removed. For bread as a memorial. That there is the no Sabbath and Sabbath, and it is a memorial for bread, that in the hand it is remembered for its elevation, as a little that is a memorial for an offering (See Safra)

Verse 8

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Verse 9

:And it was. This offering, that is, every thing that came from the offering in the whole offering, was
And he ate it. It is said of the bread that is in the tongue of a man.

Verse 10

And the son of an Israelite woman came out. From where did he come out? Rabbi Levi says, "He came out of his world," Rabbi Berechiah says, "He came out of his world."
From the parable of Shalmaala, he came out to mock and say, "On the Sabbath day, they will eat it," because the king ate a hot meal every day, when what was a cold meal that lasted nine days, in its entirety? And it came to pass, when the house of Moses was come out, that he was commanded to pitch his tent within the camp of Dan, that they said unto him, What is thy business here? He said to them of the children of Dan, "I am your judge," and they said, "A man shall stand on his standard with the ensigns of the house of I am your son." As it is written (in Numbers 2), Moses gathered together and went out, being obliged, and stood and cursed (Safrah, Leviticus 32).
:The son of an Egyptian. He is the Egyptian whom Moses killed
(there) :among the children of Israel. A teacher who converted (Safra):
And they fled in the camp. On the affairs of the camp:
And the Israelite man. This is he who dwelt opposite him, who rejoiced in the grove of his tent

Verse 11

And wine. When translated, "and interpreted," which is the name of the one who is singled out and cursed, and it is the name of the interpreter who heard from Sinai (Safra)
And his mother's name was Shelomith, the daughter of Divri. The hymn of Israel, which published the inscription of this, says that she was a prostitute:
Shelomith. She was a chatterbox, "Peace be with you," "Peace be with you," chatting in words, asking for peace: all: the daughter of Divri.
She was a talker, talking with everyone, for your sake there was corruption.
The tribe of Dan. The Maggid says that the wicked cause shame to him, shame to his father, shame to his tribe; as it is written in it, "Oholiab, son of Achish, you shall be the leader of the tribe of Dan" (Exodus 31), praise to him, praise to his father, praise to his tribe (Safra)

Verse 12

And they knew—they were to death, but they left him not Alone, and no one was put to death with him — there was one person who was put tell them what kind of death it was, as it is said (in Numbers 15), because he did not tell them what he would do; but in the case of the cursed one, he says to tell them, so that they would not know whether he deserved death or not (Safra; Sanhedrin 8:11). what

Verse 13

Verse 14

:The hearers. The witnesses: All.
The judges brought their hands. They said, "Your
blood is on your own head, and we will not punish you for your death, which you have caused." (Ibid.) :The whole assembly. In the presence of the whole assembly, (from here) that the sending of a man is like his death (Ibid.)

Verse 15

:And he bore his sin. The firstborn when there is no sight

Verse 16

:Nekev there. It is not obligatory for a witness to pronounce the name, and the one who curses does not curse by name
(Sanhedrin 56) :Nekev. To utter a curse is like (Numbers 23) "What shall I curse?" (Sanhedrin 56)

Verse 17

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Except for the one who kills the man, and a man who strikes. According to what is said: "He who strikes a man and dies" (Exodus 21), I have no: "A woman and a little one of whom? "Every human soul

Verse 18

Verse 19

Verse 20

Thus it shall be given. The interpretation of the Rabbah is that it is not a gift from a mother, but rather a payment of money, since it is like a slave, so it is written in it as a gift — a thing given from hand to hand (Bava Kama 4:32; Ketubot:32)

Verse 21

:And he that smiteth an animal shall be put to death. For above it is spoken of the slayer of an animal, and here it is spoken of him that smiteth with a blow, and he that smiteth a man shall be put to death. Even if he did not kill him, but he smote him with a blow, it is not said here, "A soul"; And in the case of a man who strikes his father or his mother, the written word is, and he comes to his house to strike a beast, what strikes a beast while alive, even if he strikes his father while alive, a person shall be killed after death; According to the one who cursed him after his death, he was required to say that in the case of a whipping, atonement was required, and in the case of an animal, a rope, because if there is no rope, there is no payment, even if he strikes his father, he is not a sinner (he is required to make a sign with him) (Safra; Sanhed)

Verse 22

:I am the Lord your God. The God of all of you. As I set my name among you, so I set it among the strangers.

Verse 23

Rejection, stoning, and hanging (see —And the children of Israel did. All the commandment mentioned in the stoning is in another place: Safra; Sanhedrin 43)

Chapter 25

Verse 1

At Mount Sinai. What is the meaning of the Shmita at Mount Sinai? And weren't all the commandments given at Sinai? Why did they not say all the laws of the covenant, all its laws and details and its exactitudes from Sinai, even all its exactitudes and exactitudes from Sinai, as it was changed in Tok; and it appeared to me that your tent was spread out: and according to me, it was not cooled by the covenant of All its parts and all its details were told in detail, all its parts: they were precise, Sinai, and the writing came and taught here all the words that were spoken to Moses, which was Sinai. and they returned and slept in the plains of Moab.

Verse 2

:Sabbath to the Lord. In the name of the Lord, as stated in the first Sabbath (see Safra)

Verse 3

Verse 4

:It will be for the land. For the fields and the vineyards

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You shall not sing. Let its thorns be cut off, and you shall not cut it down, and its likeness is "thorns cut off as thorns" (Isaiah 33), "burnt with fire as thorns" (Psalm 50).

Verse 5

The seed that fell in the harvest time and it is: called tares: you will not reap. To be a supporter in it is like a harvester, unless it is a deserter it will be for all and you have separated the sons of men from them and have not separated them: your nun. which you have consecrated: you will not fortify. You will not gather them, except from the deserter

You are the fruit of your harvest. You did not even sow it, and it grew from

Verse 6

And it was the Sabbath of the land, etc. Although I forbade you, I did not forbid you from eating or from enjoying yourself, but: that you should not behave with them as the master of the house, but that all things should be equal in it, you and your household and your dwelling. The land is yours to eat. You shall eat of the sabbaths, and you shall eat of the unleavened bread (Safra)
For you and your servant and your wife. According to what I said, "And the poor of your people shall eat" (Exodus 23), it shall be forbidden for the rich to eat, for you and your servant and your wife, the mountains of Baalim and servants and the families of the Amorites, as mentioned here (Safra)
And to your hired hand and to your resident. Even to the nations (Ibid.)

Verse 7

And for your livestock and for your animals. If you eat a living creature, what animal is it, not all the animals that you feed on, what is the law for your livestock? From the beast to the living creature, all the time that you eat a living creature from the field, your livestock eats from the house, :everything for the living creature from the field, everything for your livestock eats from the house (ibid.; Taanit 6)

Verse 8

Sabbath of years. Sabbath of years, he may make seven years of Sabbath in succession and make a Jubilee after them, "Seventy years seven times," meaning every Sabbath and Sabbath at a time (Safra)
If you have not kept the Sabbath, make a jubilee at the end of the 49th month, and you will have seven days, etc. I tell you that the Sabbath is a year; and the meaning of the verse is: The reckoning of the years of the Sabbath shall be for you according to the number of the 49th month.

Verse 9

:And transfer. The language of "And they shall sound a sound in the camp" (Exodus 36), the language of the proclamation (Rosh Hashanah 34) on the Day of Atonement. From what I have heard it said on the Day of Atonement, I do not know that it is on the tenth of the month? If so, why is it said on the tenth of the month? Did it not say to you, "You shall offer a sacrifice on the tenth of the month, a sabbath throughout all your land," and there shall be no sacrifice at the beginning of the year. You shall keep the Sabbath throughout your land, except in the house of God alone (Safra)

Verse 10

And you shall sanctify it. In the temple of the sanctuary they shall sanctify it, in the house of the law, and they shall say, The sanctuary of the year (Rosh Hashanah 24)
And you shall call it Dror. For slaves, among those who have been slaughtered among those who have not eaten anything, six years since they were sold: Rabbi Yehuda said, what is the meaning of Dror? Like a resident in a house, etc. — he who is scattered in every place that he wants and is not: on the heads of others (Safra; Rosh Hashanah 9)
It is a Jubilee. This year is distinguished from the rest of the years by being called a separate name, and what is its name? Jubilee is its name, :for its name you shall blow a shofar
And you shall return, each to his possession. The fields shall return to their owners:
And you shall return, each to his family. For the multitude of the slain (Kiddushin 15)

Verse 11

And you shall sanctify them and the flock, as you have said in the beginning of the year: (page 8) and in the womb of your Nazarites. The grapes that are kept, but you shall gather them from the unripe ones; when it is said in the the year of the ninth of Shematha, and the year of the fifth: Jubilee

A jubilee is the fiftieth year. What is a jubilee? As it is said seventieth year—as it is said in the jubilee, two years of holy consecration were found, one for the other,

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Verse 12

It shall be holy to you. Its blood shall be holy, it shall not be profane, it shall not be profane: in its life it shall be: from the field you shall eat. By the field you shall
eat from the house, because if it is eaten by the living from the field, you shall be yours: for the fire from the house; as it was said in the seventieth, so it was said in the jubilee (Sephara)

Verse 13

Return each to his possession. And the mountains of Kebar said, And will you return a man to his possession? Is it not for the multitude of the merchant that his field is: And his son stood up and redeemed, which shall return to his father in the jubilee (ibid.)

Verse 14

And if you sell, etc. According to his wisdom, as he heard; and again Yeshua preached: When you were sold, a seller of a note, that you came to buy for your people, a seller, and when you came to buy for your people, a seller, and when you came to buy for your people, Israel, your friend? 10 And why should you sell it from a seller from the hand of your people (Safra) —Israel is your friend? Do not buy: do not give
it to us. This is the treasure of wealth (Bava Metzia 58)

Verse 15

In a number of years after the Jubilee, you will buy it. This is the law of the land: When a man sells or buys a field, he shall pay the price for it, and after the years and the harvest of the field, which he has seen, he shall sell it and the buyer shall buy it again, and the land shall be sold for the price of the field, If six years are few and this is known in precious blood, then it is better to take it, but if six years are many and I eat from the abundant harvest, then it is better to buy it, according to your own will.

According to the law of the two nations, the —Time, and this is what is said in the number two of Tevuot, will sell you land that is in the hands of the buyer shall be sold. And many of them demanded from him that the one who sold his land should not be able to redeem six or three crops that had stood for two years in the hands of the buyer from day to day, and even if it were less than two years old in those two years, like a grain that is sold not for its height; And two years shall not depart from its simplicity — as it is said in the book of Sefer: Two years of harvest and not of harvest, and a few years of harvest (Sefer; Archin 29)

Verse 16

:You will increase your income. You will sell it at a high price.
:Leave it alone. Leave it alone.

Verse 17

And no one will betray his neighbor. Here he warned against the hatred of words, that he should not envy his friend and that he should not give advice that is not in his favor, according to his way and the pleasure of a counselor, and "How can I know whether he who knows thoughts knows. Is every word destined for evil? Therefore say, and there is a fear of your God" thinks in his heart, saying in his heart, "Fear your God" (Safra; Bava Metzia: 58)

Verse 18

And you shall dwell in the land in safety. For the seven years of the captivity of Israel, as it was said, "Then shall the land enjoy its sabbaths, and you shall enjoy its sabbaths" (Leviticus 26), and the seventy years of the captivity in Babylon were like the seventy years of the captivity in Canaan: the seven years of the captivity were the seven years of the captivity.

Verse 19

And the land shall be given to you, and you shall dwell securely therein. And you shall not be afraid of the evil of the world.
And you will eat to your heart's content. Even within your bowels there will be a blessing (see Safra)

Verse 20

:And it was not gathered. To the
house: Our grain. Like the wine and the fruits of the ram and the sphinxes that came from them

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Verse 21

And the Lord said, and the seventieth, and the eighth, that they should sow: in the eighth in March, and reap in Nissan. Minis For the three years. The sixth installment —

Verse 22

Until the ninth year. Until the Feast of Tabernacles of the sixth month, which is the time of the coming of the eighth month into the house, all the days of the summer were in the field in the granaries, and in the month of Bethser it is the time of the gathering into the house; And sometimes it was necessary to do it for four years — on the sixth day before the seventieth Shabbat, which are the seventieth and the Jubilee, and this is called the rest of the Shabbats — from the work of the two-year-old Karkaa: all

Verse 23

:And the land shall not be sold. To give the fields to the owners in the jubilee, that the buyer may not be dispossessed.
:To fast. To break, to sell, a universal verse: For the land is mine.
Do not look with your eyes at it, which is not yours (Safra)

Verse 24

And in all the land of your possession. For many houses and for the service of my people, and this matter is explained in the holy book in the first chapter (page 21). And as for the separation of your father, the part that follows, that the one who is first given possession of my father for redemption after two years, whether he is or is near, and no one who takes it will be able to delay it.

Verse 25

For your brother has sold it. It is a teaching that no man has the right to sell his field except by force of arms, which he has driven out (see:
Safra): from his possession. And it is not forbidden, according to your ways, to keep a
field for himself: and to redeem what his brother has sold. And the buyer cannot delay.

Verse 26

Is there a man in Israel who has no redeemers? Is there no redeemer: one who is able to redeem from his sale (Kiddushin 21) And no one will have a ransom for him. And because

Verse 27

And he counted the two of them. "How many years were there until the Jubilee? Thus and thus, and for how much did I sell it to you? Thus and thus, you were ready to return it in the Jubilee, you found a buyer from the number of the crops according to the reckoning of each year, you ate it for three years or four, the image of them was taken out of the reckoning and the ox was taken away"; And he shall make restitution for the trespass offering in the blood of the trespass offering, and
shall give it to the man to whom he sold it. The seller is the one who redeems it.

Verse 28

He replied: Enough. Because it is not a gift to the middle (Sephara; Arakhin 30) until the year of
jubilee. That there shall be no gathering in the middle of that year, that the jubilee is a holiday at its beginning (Sephara; Arakhin 28)

Verse 29

: A walled settlement house. A house within a walled city from the days of Joshua son of Nun (Safra) and it was redeemed.
According to what was said in the book of Shedda that he could redeem it after two years and he could go as long as he wanted, and during the first two years he could not redeem it, it was necessary to detail this which was past — which is: wanted For the first year of the covenant, there is no covenant, and after that there is no covenant: and his
covenant was. Of the house of days.
The days of the year of Solomon's marriage are called days, and so "the young woman shall dwell with him days" (Genesis 24)

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Verse 30

... a slave. He will go out from the power of the merchant and stand by the power of the buyer: and
the house that was not burned will stand. "He" is a slanderer, the rabbis said, "He is worthless, although he is not now his power, he
is poor, and he was before that; And the city is female, and it is necessary to write "to her", but from within it you have to write
"not": inside, you buy "to" in the Masoretic text - this is a mistake because
it did not come out in the Bible. Rav Safra said that if a jubilee strikes him during his year, he does not come out (see Arakhin 31)

Verse 31

And the houses of the fields. When translated "Patchin" - open cities without a wall, and the number of them in the book of Joshua:
"the cities and their villages" (Joshua 13), "in their villages and their villages" (Genesis 25) on the field of the land he will count.
The mountains of Henan are like fields, which are redeemed until the jubilee and will go out in the jubilee to the owners: they were not
redeemed
And the beauty of Joppa will be destroyed by the power of the fields, because the fields He will have a reward. Immediately, if he wishes,
will not be redeemed for two years (Archin 33)
And the Bible came out. Free.

Verse 32

And the cities of the Levites: forty and eighty cities which we gave them.
Eternal redemption. A redeemer from the hand, even before two years, if they sell a field from their fields given to them for thousands of
dollars, even if they sell a house in a walled city, they are redeemed forever and not: it is final at the end of the year (ibid.)

Verse 33

And whosoever shall be redeemed from among the Levites, and shall buy a house or a city from among them, and shall go out in the jubilee of the price
of the house or the city, and shall return to the Levite that sold it, and it shall not be cut off as in the houses of the walled cities of Israel, and this
redemption shall be according to the law of Moses; Therefore, according to what is said, "The redemption of the world shall be to the Levites," the
scripture does not say, "Israel shall not take a house in the cities of the Levites," but Levi, who dwells with me, shall be free, and Levi, the redeemer of the
world, shall be the redeemer of the world. Even the redeemer who will redeem from the Levites — :Tal 10:11-12 And
Asher, and he went out from the house of the Levites. This is another commandment, and if it is not redeemed, it shall go out in the Jubilee and shall not be
terminated at the end of the year: the
house of Israel shall have possession of the houses of the cities of the Levites. They had no inheritance of fields or vineyards, but cities to dwell in,
and their exiles, so that they would have them in place of fields, and they would have a redemption like fields, so that their inheritance would not be
destroyed: from them

Verse 34

And the field of the suburbs of their cities shall not be sold. The purchase of a field, which a Levite hath consecrated to the Lord, and
hath not redeemed it, and the sale of a field, shall not go out to the priests in the jubilee, as it is said in Israel: and if he sell the field to a Levite, it
shall be redeemed for ever. Another will not be redeemed (Leviticus 27), but a son

Verse 35

And you have held on to it. Do not let it fall and fall, and it will be hard to raise it up, but hold it up from the hour of death with the rod of the
hand; to what is this like? To a donkey's burden, the donkey's rider, one of whom will ride on it, and when he stands up, he will fall: to
the ground, five, there is no one to stand up with him.
A stranger and a sojourner. Even if he is a stranger, he will dwell; and where will he dwell? All that is accepted upon him that is not for the service
of this people: and he will eat carrion (see Safra)

Verse 36

:Bite and grow. One is like a rabbi, and to pass over him the tongues of the wicked (Baba Metzia 6) and fear your God. According
to the knowledge of a man, you have drawn back after the rabbi, and it is difficult for him to spread his right hand, and he teaches the rest to
himself in the path of his deeds that were in the shadow of his shadow, you have created him, he says, and fear your God, or he will lead his
deeds among the nations. In order to bring them to Israel with a rabbi, behold, this is the word of the Masorah that is written in the
heart of man: And consider it, therefore was he created, saith the Lord, and fear thy God (Ibid. 61).

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Verse 37

Verse 38

Know and beware of the plague which I have brought forth, etc. And I will distinguish between the firstborn and the unfirstborn, even I will be a witness to Israel in the wilderness, and will say that they are a nation; that is, I brought you out of the land of Egypt for a vow: that you should receive my commandments, and even they are a burden to you.
:To give you the land of Canaan. In return for the wages you receive
from me, I will be your God. Every animal in the land of Israel is my God, and everything that comes out of it is my work.
(Sephara; Ketubot 10)

Verse 39

The work of a slave. The work of a stranger who is like a slave, who does not carry his belongings after him to the house of the washerman: and he does not put on his sandals (see Safra)

Verse 40

As a resident hired worker. The labor of a hired worker and the royalties of trades shall be carried out
until the year of jubilee. If he strikes him before the six years of jubilee, the jubilee shall be for him.

Verse 41

He and his sons are with him. Rabbi Shimon said, "If he is sold, from whom are his sons sold?" Is it not from the place where he was obliged to eat: in the food of his sons (Kiddushin 22): and to
the possession of his fathers. To the honor of his fathers, and he shall not be shaken in you (Sefra; Mechilta 13): You have held.
You have strengthened.

Verse 42

"For they are my servants. My servants are before
them (Safra) and they shall not stand upon a stone" They shall not sell a slave. In the proclamation—
:)Safra(

Verse 43

The cup will not be emptied in him with toil. Labor that is not for your need, but for his torment, lest he say, This is hot to me, and it is not your need, while it is still under the vine until it comes; If someone says, "I do not know whether a matter is necessary or not," and says, "I am the one who needs it," then this matter is hidden in his heart, and thus it is said, "And you shall fear" (ibid.).

Verse 44

And your servant and your wife, whom you shall have. If you say, "If so," what will you do? I will not rule over my servants, but over the nations I will rule over. ?I do not wish, for you have warned me that no breath will live, except from me.
:From the nations. They shall be your servants (there)
:Which are around you. And the border of your land is not within you, whereof I said, No breath shall live.

Verse 45

And also from the sons of the inhabitants. Who come from your surroundings to take wives in your land, and they bear children to them, the son who goes after the father, and he is not in any way you shall not live, but you are permitted to buy him as a slave (Kiddushin 27):
From them you shall buy. You shall buy them

Verse 46

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And you shall inherit them for your children. You shall establish them for an inheritance for the need of your children after you; and it shall not be prepared for the Pharisees to leave them for your children, for they were so; it was written, "And you shall inherit them" for your children, and you shall establish them as it is: and you shall be established.

:A man is his brother. A prince is his people, and a king is his office, so that he may not be brought down in disgrace.

Verse 47

And we are sold to "strangers": "toshab" —Yad Ger and Toshhab. Ger and he will dwell, as translated, Arel Toshhab, and his end will be a curse.

.And if thou obtain the hand of a stranger, and he dwell with thee. Who caused him to be a tenth? He is with thee: and thy brother is with him. Who caused him to be a tenth? He is with thee, by the hands of Solomon, of his works, the family of the stranger. This is the nation, when it says to the seed, this is what is sold to the power of the mighty, to be the sun for it, and not to the goddess: only to hew trees and draw water (Safra; Bava Kama 13:13)

Verse 48

:Gala will be for him. Immediately, do not let him be buried.

Verse 49

Verse 50

Until the year of Jubilee. The servants of all his wealth did not envy his servant until the Jubilee, that the servants of the Jubilee should go out, as it is written (Zech. 1:11), which is said to the servant and he should go out in the year of Jubilee; and in the nation that is under the hand of the writing speaks (Sephara); Kiddushin 9: "And yet he shall not come to him by a detour because of the desecration of the name (Bava Kama 13:13), except when he returns to the redeemed, he shall carefully calculate, according to the one who comes every year, he shall cleanse the Gentile from his blood. If there were ten years Mana, and if from the time he was sold until the Jubilee, and he bought ten reims of manna, the Gentile shall be found to have dwelt there. Year-round work this man stayed for five years, he came to the gael, he would take five manas, and he would give the servant fifteen manas, and this would be the money from his sale in the number of years he was hired

with, every year he would calculate, as if the calculation that comes every six years —When a hired hand is with him

:In what way, and what will we do?

Verse 51

:If there are many more years. Until the jubilee

:According to them. Everything is as I interpreted it.

Verse 52

Verse 53

We have not gone down in toil before your eyes. As you say, and you are satisfied (Safra)

Verse 54

And if he does not redeem himself by these. By these he is redeemed, and he is not redeemed by six (Kiddushin 15): He and his sons are with him. The Gentile is responsible for the food of his sons.

Verse 55

For the children of Israel are my servants. I am the Lord your God.
Everyone who works from afar, as if he were working from afar (Safra)

Chapter 26

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Verse 1

Revealing nakedness, you shall not make idols for yourselves. On the contrary, we are told to the Gentiles, who will not say, "Woe to the one who is my master, even I am like his death," "Woe to the one who is my master, even I am like his death," "Woe to the one who desecrates the Sabbath," even at the Seder: "In the beginning, I am like his death," thus we say from the readings of the Hallel; and even the parables of the Hallel say, "The warning is on." The slave, and if he loved wealth and was greedy for wealth, he ended up selling his hand, the thing bought does it say in his house —your trust in him and his sorrow you sell it from a seller —? He bought from your from hand —to hand) did not return to him, he ended up selling his possession, he did not return to him, he ended up selling his house, he did not return to him, He returned to him with a strong hand, a strong hand with a strong hand — — all the latter are harder than the former: his strength, he did not return to him, he did not suffice for Israel, not even for a nation and a stone of confusion. The tongue is covered, as it is "And my dwellings are like my hands" (Exodus 33), which cover the ceiling with paving stones: stones to worship on. Even for the heavens, according to me That which is worshipped with the spread of hands and feet is forbidden by the Holy Torah (Megillah 22) you do something outside of

Verse 2

I am the Lord. I am faithful to pay my wages.

Verse 3

If you walk in my statutes. This is the fulfillment of the commandments, when it says, "And you shall keep my commandments and do them." After the fulfillment of the commandments, it is said, "What do I do if you walk in my statutes?" That they are workers in the Torah :)Safra)

And you shall keep my commandments. They were workers in the Torah, on the duty of keeping and performing them, as it is said, "And you shall measure them: and you shall observe to do them" (Deuteronomy 5:11).

Verse 4

:At their time. At an hour when there is no way for the sons of men to go out, as on the nights of the Sabbaths (Safra; Taanit 23): And the tree of the field. There are the trees of the field, and they are ready to bear fruit (Safra)

Verse 5

And he will bring you threshing in the harvest. He will make the threshing much, and you will be busy with it until the harvest, and in the harvest: you will be busy until the hour of sowing (safra): and you will eat your bread to the full. He will eat grain and he will bless you with it.

Verse 6

And I said goodbye. Why should you say, "Mountains of food and mountains of drink," if there is no peace, there is no peace? "And I will give peace in the land"; because peace is weighed against everything, and therefore He says (Isaiah: "55") "I will establish peace and create all things, and the sword will not pass through your land. I will not come to war, nor will I pass through Your land route from Medina: to Medina (Safra)

Verse 7

Before you is the sword. A man with his neighbor's sword (name)

Verse 8

:Persecute you. It is from the weak that you are trapped, and not from the strong that you are trapped (ibid.)
Five hundred and a hundred of you are a thousand. And why is this the calculation? And was it not your king who said, "Only a hundred of you will be pursued by two thousand?" But are not the few who do the Torah as many who do the Torah? (Ibid.)

:And your enemies shall fall, etc. They shall fall before you, which is not according to the way of the land (Ibid.)

Verse 9

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And I turned to you. I turned from all my business to pay you your wages. A parable to what is the proverb? To a king who hires workers and so on, as it was said in Tok: And
I made you fruitful. In fruitfulness and increase
And I will multiply you. Stand up straight (Sephara) and
establish my covenant with you. A new covenant, not like the first covenant that you broke, but a new covenant that will not be broken, as it is said (Jeremiah 31): "And I will make a covenant with the house of Israel and the house of Judah: a new covenant, not like the first covenant, and like the first covenant." (Sephara)

Verse 10

And you ate old and stale food. The fruits will be sweet and good for eating, so that the old man will not sleep for three years: two years will be better to eat than the old man (Baba Batra ZA) and you will sleep
for a month. The barns will be full of new food and the storehouses will be full of old food, and you will need to move the storehouses to another place, to give the new food. To prepare (name)

Verse 11

And I will give you my dwelling place. This is the Holy House (Safra: Eruvin 2)
And do not be disgusted with my soul. My spirit is not at all in vain; every tongue utters a word of the mouth of the one who has swallowed it, as it is said, "For there is a shield of the mighty" (2 Samuel 1) — the Messiah did not accept the one who anointed a shield of leather: with boiled milk, in order to smooth out from it the blow of an arrow or a spear, so that the leather would not be pierced.

Verse 12

And I will walk among you. I will walk with you in the garden of Eden as one of you, and you will not be afraid of me, meaning: you will not be afraid of me, "and I will be your God" (Safra)

Verse 13

I am the Lord your God. I am the one who believes in me, that I am able to do all these things, for which I have brought you out of the land of Egypt, and I have done great miracles for you. As if the head
of the bullock were driven into the teeth of the bullocks, so that the yoke should not come out of the head of the bullock, and the yoke should not be loosed: as it is written, "He shall make for you yokes and yokes" (Jeremiah 27), Kabila Balaz
:Elevation. In an upright position (spra)

Verse 14

And if you do not listen to me. To be workers in the Torah, to know the wisdom of the wise. Is it possible to fulfill the commandments? When he says and you will not do it, and the Lord says, "What am I fulfilling, and if you do not listen to him, is it not the one who knows his master and directs me?" To be workers in the Torah, and what is the matter with me? I have no intention of rebelling against Him, and so Nimrod was "a mighty hunter before the Lord" (Genesis 10), whose enemies killed their leaders in him, and so the men of Sodom were "wicked and sinners against the Lord exceedingly" (Genesis 13), from: "and they intended to rebel against Him" (Sephara)
:And you shall not do it. If you do not learn, you shall not do it, for you are two transgressors.

Verse 15

And if you abhor my laws, you will be disgusted with others who do them.
My judgments shall be an abomination to your soul. You who hate the wise
:To not do. Prevent others from doing.
All my commandments. A transgressor who has not been commanded, therefore it is said "all my commandments" and not "all:" the

commandments to break my covenant. A transgressor in principle; The seven mountains are transgressors, the first causing the second, and so on until the seventieth, and these are they: not to measure, and not to do, Moses is angry with the others who are strong, hates the wise, prevents others, a disbeliever in the commandments, a disbeliever in the principle

Verse 16

:And I will charge you. And I will command you.

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Tuberculosis. A disease that erodes the flesh, an abscess in the liver, is like a snorer whose snoring has become easier and whose face is red.

Fever. A disease that causes the body to boil, become hot, and burn, as in "For a fire has burned in my nostrils" (Deuteronomy 32:32).

They consume the eyes and the soul. The eyes are blind and fail to see that he will be healed, and in the end he will not be healed, and the souls of his family will yearn for his death; every desire that does not come and that waits for a long time is called Yea, the fruit of your eyes: and ye shall sow in vain. Ye shall sow, and it shall not grow: and if it grow, your enemies shall eat it.

Verse 17

I turn away from all my business to harm you. : —And I will turn my face. My face is mine: Let your enemies descend upon you. As they hear, they will rule over you: Agadat Tok from Parshah This also I will do this. I do not speak only in vain, and therefore "I also will go with you in my presence" (verse 11).

And I have commanded you. That the plagues shall be upon you from one to another, until the first commandment I have given you, I will come again and strengthen it.
:Panic. A blow that frightens the animals, and what is this? This is a blow that kills tuberculosis.
Yeshua said to a man who is sick and confined to a bed, but his body is preserved, "He is worn out," meaning that he is worn out, or sometimes he is worn out but rests and does not sweat, "And the sweat of the face," meaning that he is sweaty, or sometimes he is sweaty but endures, he is in his own strength that he will live, "Their eyes are blind," or he does not believe in himself that he will live, but others believe that he will live, and he says: "You have sown your seed in vain. You sow it and it does not grow, and then your enemies come and eat it? "And your enemies shall eat it," is it like hunting?
You sow it the first year and it does not grow, the second year it grows, and your enemies come and take it away in the days of the siege, and those who are inside die in famine, and you do not gather it, and you do not gather it; Isa: "And you sow it in vain, you sow it," as opposed to the sons and daughters. The inscription says, "You have been my laborer all day long" (I have wept and I have slain the enemy)

They are arrogant, and sin comes and devours them, as it is said: "I will turn my face toward you." As it is said of good, "I will turn my face toward you," so it is said of evil, "I will turn my face away"; He is a parable, like a king who said to his servants, "I will turn away from all my business and deal with you for evil."
And you shall be smitten before your enemies. May death kill you from within, and the hosts of your enemies shall compass you about.
:from outside
May your enemies descend upon you. That I do not stand by those who hate you and your children, who in the hour when the world's enemies are standing against Israel, do not seek anything but what is revealed, as it is said, "And it came to pass, when Israel sowed, that Midian and Amalek and the children of Kedem and Gog came up, and encamped against them, and smote them with the fruit of the land" (Judges 6), but In the hour that I will stand against you, and against you, they will seek after your treasures, and so it is: Omer says, "And he who has eaten up the remnant of my people and lifted them up from above, he will eat both the loins and the bodies" (Micah
:And closed. From the face of terror
And no one will pursue you. Without my strength (Safra)

Verse 18

: And if even to these things. And if even to these things ye will not hear.
:And I will suffer yet others: Seven for your sins.
Seven plagues for the seven transgressions of the above-mentioned

Verse 19

And I have broken the pride of your strength. This is the holy house, and therefore He says, "Behold, I will profane My holy place, the pride of your strength" (Ezekiel 24).
And I will make your name like iron and your land like bronze. This is difficult because of Moses, who says, "And your heaven that is over your head shall be of brass, etc." (Deuteronomy 28), for the heavens sweat as brass sweats, and the earth does not sweat as iron does not sweat, and it preserves its fruits, but here the heavens will not sweat. As iron sweats, and there is a fire in the world, and the land becomes barren (from sweating, as copper sweats, and it loses its fruits)

:

Verse 20

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And Tam to Rick as a wise man. The mountain of a man who has not labored, who has not plowed, who has not sown, who has not weeded, who has not reaped, who has not and has not plowed, and at the time of harvest he has not gathered and gathered, there is no peace in all this. But the man who has labored and gathered and has gathered and gathered, the mountain of his teeth is this dullness. :And sow and reap :And your land shall not yield its harvest. Neither shall it yield its harvest in the time of sowing (Safra): And the tree of the earth. Even from the earth shall be a curse, whose fruits shall not be embalmed in the time of embalming (Ibid.) :He will not give. Used for ascent and descent, advice and ashes
It will not bear fruit. When it bears fruit, it will bear two curses, and there will be seven plagues here. (Safra)

Verse 21

And if you go with my people, the leaders of the people said, "Arai, in the place where there is no one but the Pharisees, so go with your people in the commandments;" And comfort is interpreted as a tongue that prevents, and that "he who is precious to you" (Proverbs 25), and that "he who is precious to your soul" (Ibid. 17), and this tongue is close to the translation of Onkelos, to a hard tongue, which hardens their hearts to prevent: from drawing near to me
Seven according to your sins. Seven other Pharaohs, in the number seven according to your sins (Safra)

Verse 22

And I sent: To the tongue of my foster-son.
And it has consumed you. Is there not a single animal that has walked among you, a beast that has no path among you? And what is the number of those who do not die in their slaughter? "And they sleep with the beasts that I have sent among them" (Deuteronomy 32), the mountains of their days. "With them is the bread of the creeping things of the dust" (ibid.), what if they gnaw and gnaw even if they gnaw and gnaw, grave: there were two in the land of Israel, a donkey gnaws and gnaws, a naked gnaws And mummy
:And it consumed you. These are the little
ones: :And it cut down your cattle. From
without: :And it diminished you. From within
And breathe your ways. Great paths and small paths; seven mountains of Pharaohs: the teeth of beasts, and the teeth of animals, the bread of creeping things of the earth, and the wisdom, and the cutting, and the reduction, and the breath.

Verse 23

:They will not be removed from me. To return to me

Verse 24

Verse 25

Avenger of a covenant. Yeshua is avenger who is not in a covenant, according to the way of the rest of the avengers, and this is the secret of the eyes of his righteousness (Safra). Isa: Avenger of a covenant, avenger of my covenants that you have transgressed. All the coming of the sword that is called is a war: enemy troops
And you were gathered together. From the outside to the inside of the cities within the siege
(there) and I sent a word among you. By the word and you were given into the hand of the enemies who besieged you, according to which there is no: They will fill Jerusalem with the dead, and when they bring the dead to his grave, we will be given into the hand of the enemy (there)

Verse 26

:Bread stick. To the tongue of a sheep, as the staff of Oz (Jeremiah 48): I will break your staff of bread. I will break your entire meal, and they will be half hungry (Ezekiel 5:11): And ten women will bake your bread in one oven. There will be a lack of wood (Safra) and they will return your bread by
weight. The bread that is left will rot and become a lump that falls, and will be broken in the oven, and they will sit and weigh the fragments. To divide between them (name)
And you will eat and not be satisfied. This is a fire in the midst of the rivers of the land, the seven mountains of Pharaoh: a fire, a siege, a word, a broken stick for bread, a lack of wood, a fall, a fire in the rivers; and you will be given that it is not of the lot, it is: the fire

Verse 27

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Verse 28

Verse 29

Verse 30

:When you are. Magdalins and Viranis
Your spies. From the name of the one who stands on the roofs, and from the name of the one who stands in the heat, they are called spies (Safra Leviticus 19)
And I will give your carcasses. They will be hungry, and you will see them with your eyes, and they will kiss them, and they will cry out: "You will break out and fall on it" (Safra; Sanhedrin 33): "And my soul abhors you." This is the removal of the tabernacle (Safra)

Verse 31

And I will make your cities a desolation. It shall be consumed from man, when he saith, I will make the land desolate, the mountains of Adam: saying, Wherefore do I make a desolation? I will pass over
and return, and I will destroy your sanctuaries. It shall be consumed from the sacrifices, when he saith, I will not leave the mountains of sacrifices of Israel: saying, Wherefore do I make a desolation, and I will destroy your sanctuaries? Of the bands that were holy and were afraid to come there; the seven mountains of Pharaoh: you have eaten the flesh of sons and daughters and have destroyed Pharaoh, except by the destruction of the virgins they shall fall dead in the mountains of Shethi—there are no cut-offs of
The Hamites who broke the tops of the roofs and the altars — I gave their bones and their bodies to the three mountains, the tabernacle to the four, the cities to the desolation of the sanctuary from the ranks, and I did not offer sacrifices, the seven mountains

Verse 32

And I will establish the land. This is a good measure for Israel, that the enemies shall not find rest in their land: that it shall be desolate without inhabitants (Safra)

Verse 33

And I will scatter you among the nations. This is a difficult situation, for at one time the people of Medina were exiled to one place, seeing this and that and taking comfort, and Israel was scattered like a bed — like a man who scatters sheep in a field and there is no one among them: she stuck to her companion
(there) and I emptied. When the fire is drawn from the emptying of the sheath; and the fire of the slain is called the fire of the slain. Behind you there is no return: hurry, like a man who has emptied the water and has no
time to return (Safra) and your land will be desolate. Do not hurry to return to it, and from the midst of you there will be a sword — swords will appear to you, as in an hour when a man is exiled from his house, from his vineyard, and from his city, and he will end up returning, as if he had no His vineyard: and his house with swords, so it is with thee.

Verse 34

Then you will be pleased. You will appease the cup of wrath that is in the place that is in the midst of
its sabbaths: and you will run. To the king, its sabbaths

Verse 35

All the days of the assembly. The tongue of the works, and the name of the fish in the place of the wilderness.
Which she did not restore. The seventy years of exile in Babylon were as opposed to the seventy years of the Desolation and Jubilee that were in the years that Israel was afflicted in their land before the place—four hundred and thirty years; Three hundred and ninety years were their iniquity from the time they were gathered into the land until they had taken away the ten tribes, and the children of Judah were angry before him for four years from the time they had taken away the ten tribes until the destruction of Jerusalem, as it is said in Ezekiel, "And you shall lie on your side." So the Shemaiah and the Goths, and you have finished all these and more. "Forty days and forty days you shall bear the iniquity of the house of Judah," and this prophecy was told to Ezekiel in the year

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The fifth year of the exile of King Jehoiachin, and they continued six years until the exile of Zedekiah, forty-six years; And the years of Manasseh were five and twenty years, and Manasseh reigned thirty and thirty years, and the years of his reign were twenty and twenty years, as it is said in the book of Helek, and of Amon, two years, to Jehoiakim, and as Enegdan to Zedekiah; go out and count for four hundred. And thirty-six years of Leap and two Jubilees, and forty-six years of Leap and Jubilees, and they are sixty-six years of Leap — forty-six years of Leap and three hundred and sixty-four years, and thirty-six years of Leap and five Jubilees, and seventy-six years of Leap and one year remaining, The Sabbath was celebrated for seventy years, and seventy years of rest were decreed for them, and so it is said in the Book of Days (2 Chronicles 36), until the land had enjoyed its sabbaths...: for the completion of seventy years (Seder Olam)

Verse 36

And I brought you a drink. Fear and trembling in the heart; The name of your drink is a secret and a hidden secret, just as the name of a time and a place is a secret.

:And they tried to draw a sword. As if they were pursuing and killing them, a leaf blew away. The spirit pushes it and strikes it on the back leaf and it rattles and makes a sound, and so you translate it as a small prey, to the tongue of a blow, "the arrows of the bow" (Genesis 31) — a bow from the front, to the tongue: from the place of the blow of the bow, and so you translate it as "a bunch" (Exodus 21) — from the bow of the bow

Verse 37

:And they shall stumble every man over his brother. When they shall run to flee, they shall stumble over this one, for they shall flee as from a sword. As if they were running from the slaughter, fear shall be in their hearts, and every hour they shall say, "A man and a man shall stumble over his brother, this one shall stumble over this one's sin, that all Israel shall stumble over this one: They pursued them; and their teachings for this one shall be avenged." (Safra; Sanhedrin 27)

Verse 38

And you will be lost among the nations. When you are scattered, you will be lost, this from that (see Safra)
And I will eat you up. Those who die in exile

Verse 39

:In the time of their fathers. When the sins of their fathers are with them — when they hold the deeds of their fathers in their hands (there) they shall be cut off. To the tongue of the mass, as it is, they shall be cut off, and as it is, "It shall be set in their midst" (Zechariah 14), "They shall be cut off: My friends" (Psalm 38)

Verse 40

Verse 41

And I brought them. I myself brought them; This is a good measure for Israel, that they may not say, Woe to them and exile among the nations, we will do according to their deeds, I will not comfort them, except I will stand by my prophets and gather them under my wings, as it is said (Ezekiel 21), "And the offering of their spirit shall not be for their flesh: as I live... if not for strength and body" (Safra) Or then he will submit. As it is said, "It is known that an ox has gone forth" (Exodus 21) — if then he will be convinced; to the tongue of the one who hears, then he will convince their heart and body. :' —Another Oli: Then they will repent of their sin. They will atone for their sin in their torment.

Verse 42

—And I remembered my covenant with Jacob. In five places it is written full, and Elijah is lacking in five places: Jacob took a sign from his name, that of Elijah, a pledge that he would come and proclaim the redemption of his children, and I remembered my covenant with Jacob. Why did they sleep last? As the saying goes, "It is better for Jacob than for you," and if it is not better, then may Yitzhak laugh with him, and if it is not better, then may Abraham laugh with him, for he is better, and why does not Zachira say that Yitzhak laughed? Are not the ashes of Yitzhak seen before me as a heap and laid on the altar?" (Safra)

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Verse 43

:Yean and Byan. Gmul and Bigmul that is in the courts of Moses (see Safra)

Verse 44

And even this. And even though I do to them this evil that I said while they were in the land of their enemies, I will not destroy them or break my covenant that I made with them.

Verse 45

:Brit Tadashinim. Of the tribes (Safra)

Verse 46

And the Torah. One in writing and one in speech, says that all of them were given to Moses at Sinai (ibid.)

Chapter 27

Verse 1

Verse 2

:For he will be amazed. He will utter
with his mouth, saying, "Your word is worth a thing, and they will be buried in it for me" (see Safra; :Archin 4)

soulThe Value value your soul. To give

Verse 3

And your value will be, etc. There is no value for the tongue of blood, except between that which is precious and that which is cheap, as in this parable: His years are the value assigned to him in this parable.
:Your value. How much is your value, and the double of the "I don't know what language it is from

Verse 4

Verse 5

Ella Gadol said —And if from a five-year-old. Not that the one who wanders is small —that there is no value in the words of a small one: The value of a small one is that which a five-year-old has over me (see Arakhin 2)

Verse 6

Verse 7

And if he is sixty years old, etc. When he reaches old age, the woman is close to thinking like a man, because the man loses his wealth by leaving more than a third of his value, and the woman does not lose more than a third of her value, as the saying goes, "Saba in the house, Paha in the house, Sabta in the house, Sima in the house, and Simana in the house." (Value 19)

Verse 8

.And if it is yours. That no hand can reach to give this value

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And he shall set him before the priest, and he shall value him according to the measure of his hand, according to the measure of his value.
What should he arrange, and what should he leave behind for his life: a bed, a bowl, and a cup, according to what he can get. According to him: and all the tools of the trade; if there was any material left, it was his donkey (Bava Metzia 114; Archin 23)

Verse 9

Whatever he gives of it. He said, "This is a burden, his words are true, and you shall sell it to the needs of a burden, and its blood shall be pure apart from the blood of that organ" (Safra; God's judgment)

Verse 10

Good in evil. You are dead in Baal.
:or evil with good. And every good dwelling with good and evil with evil (see Temurah 9)

Verse 11

And if any beast is unclean. In the case of a blemish, the scripture speaks, that it is unclean for sacrifice, and in the case of a blemish, the scripture says: No holy, unblemished animals shall be released for redemption, unless they have been washed (Ibid. 33).

Verse 12

"According to your valuation, so shall it be with the priest. For every man that cometh to buy it from the hand of the sanctuary,

Verse 13

And if a redeemer redeems it. In the Baalim, the leaven is written to add five, and in the case of the sanctification of a house, and in the case of the sanctification of a field, and in the case of the redemption of ten shekels — the Baalim add five and not a single person remains (Ibid.:25)

Verse 14

Verse 15

Verse 16

And your value shall be according to its seed. It shall not be equal, one good field and one bad field. The redemption of the sanctuary shall be equal—a house of the firstfruits of five shekels—thus shall you determine the price, and it shall be redeemed at the beginning of the jubilee. And if he comes to redeem it in his own cause, we shall give according to the reckoning of the stone and the foundation for the year, according to which it is not holy except for the number of the years of the jubilee, for if it is redeemed for good, and if it is not the property of the one who redeemed it, it shall be brought out to another, and it shall stand in the hand of the one who bought it until the jubilee as a possession. All the known fields, as well as From the hand of the priest, the one who was in charge of the Jubilee, and the beginning of the division between them, this is the judgment: The one who said in the holy place, a field, and now they have interpreted it according to the order of the readings.

Verse 17

If from the year of jubilee he sanctifies, etc. If from the year of jubilee he has passed from the hand of the sanctifier, then he may be redeemed. From the hand of
give silver the fiftieth he shall : —According to your value, so shall it be. According to your value, so shall it be.

Verse 18

And if after the jubilee he sanctifies. And so if he sanctifies the year of the jubilee and it remains in the hand of a redeemer, he comes to redeem it. After
the jubilee, and the priest calculates for him the money according to the remaining years. According to the calculation; as a hunt? The mountains of Katzhab were like this: four and a half shekels a year, five shekels a year, a shekel a year, and a shekel a surplus over the whole, and the four and a half shekels a fund, and the mountains of Selah a fund a year, except that one fund was lacking for the whole, and they said

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The one who has a heart fund for the future, and who comes to redeem, will give a grain and a fund for every year of the year (for the remaining years until the year of jubilee) (see Safra; p.

And your value shall be deducted from the number of years from the year of jubilee to the year of redemption.

Verse 19

And if he redeems it, he shall add a fifth to this rate.

Verse 20

And if he does not redeem the field. The Holy One
:And if he sold. The glutton
The field shall not be redeemed for another man. It shall return to the hand of the Holy One.

Verse 21

And the field was in the jubilee, when it went out. From the hand of the one who took it from the cistern, as the fields that are left go out from the hand: they took
them in the jubilee—holy to the Lord. It is not to be returned to the sanctuary in the house of the Lord, to the hand of the priest, except as the field of the devoted things given to the priests, as it is said, "Every devoted thing in Israel shall be yours" (Numbers 18) — even this shall be divided to the priests, whose portion is: the Day of Atonement, which the Jubilee has afflicted (Deuteronomy 28)

Verse 22

And if you buy a field, etc. The division of the land between the field of purchase and the field of possession, that the field of purchase shall not go to the priests in the jubilee, because he may not sanctify it except until the jubilee, because in the jubilee it was destined to go out of his hand and return to the Baalim, according to you, if he comes to redeem it, he shall redeem it with the blood of the goats that are allotted for the field. And if he does not redeem it, but sells it to another, or if he redeems it in the year of jubilee, the field shall return and this latter shall take it from him, that which he has consecrated, and it shall be said, "To him who bought it," —For those who bought it from him and recognized the landowner, thus it was necessary to say that he was the one who owned the land — an ancestral inheritance, and recognized the landowners: the first ones who sold it to Maqdis (Archin 26)

Verse 23

Verse 24

Verse 25

And all your value shall be in the shekel of the sanctuary. All your value, which is expressed in shekels, shall be in the shekel of the sanctuary.
And later on they added six, and said twenty gerahs. Ten hundred, so it was from the beginning, : his four hundred is six hundred silver dinars, ten and four hundred for a stone (see Bekorot 50).

Verse 26

No one shall consecrate it with him. In the name of another sacrifice, according to which it is not his (see Erachin 29)

Verse 27

And if with an unclean animal, etc. This is not the case with the firstborn, for it is not said of the firstborn of an unclean animal that it may be redeemed with money, and with a donkey, for there is no redemption for a donkey except a lamb, and it is a gift for the priest, and it is not for the holy place, but the scripture is about the holy place, for the scripture of the offering speaks of redemption: Purity is a defilement, and here it is spoken of in the sanctuary, an unclean beast, to examine the house: and redeem it according to your value. According to what the priest shall
value it: and if he will not redeem it. into the hands of the Baals
:And sold at your price. To others

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Verse 28

But any boycott, etc. The people were divided in the matter, "Are you already devoted to the sanctuary? Why do I establish all the devoted things in Israel for you? It will be for you." In the priests' treasuries, he explained and said, "This is devoted to the priest; and he who said, "You are already devoted to the priest" (see Safra; Arakhin 28) shall not be sold or redeemed.

It shall not be given to the priest: according to the words of the one who says You are now forbidden to the priests, the interpreter reads—this is the place where you are now forbidden, and the one who says you are now forbidden to examine the house, the interpreter reads this in the priests' curses: that all the people who are cursed by the priests have no redemption until they come into the hands of a priest and the curses of the high places are redeemed. Every curse is most holy. The one who says you are now forbidden In the house of the Lord, the Lord brings a vision from here, and the one who says, "They are the holy things of the priests," interprets "every holy thing is holy" to teach that the priests' priests are unclean, both for the holy things of the holy things and for the common holy things, and they give it to the priest, as it was written in the Tabernacle of the Testimony (page 28): "If a vow is made, they give it as a token, And if it is a gift, it
gives a gift of goodness: from a man. As the freedmen are his servants and his Canaanite slaves.

Verse 29

Every forbidden thing that is forbidden, etc., he who goes out to kill and says, "One is worth it to me," does not say anything (Safra; :Archin
6) it is not blood, and it is not worth it. : —Death shall be killed. O mountain that goeth unto death, for thy mouth shall not redeem it.

Verse 30

:And all the tithe of the land. In the twelfth tithe the inscription speaks
:From the seed of the earth. Grain
:The fruits of the tree. He will inherit and declare
It is for the Lord. He is jealous of the name. And He sent a commandment to you to go up and eat in Jerusalem, as it is said (Deuteronomy 14:14), and you shall eat before the Lord your God. Of the tithes of your grain you shall have as your inheritance and as your portion (see Kiddushin 54).

Verse 31

From his tithe. And not from his neighbor's tithe — He redeems from his neighbor's tithe, he does not add a fifth, and what is his redemption? He redeems it in order to allow him to eat it in every place, and the hundred will go up and eat it in Jerusalem, as it is said (Deuteronomy 14), and it will be given in money and in kind (see Kiddushin 24)

Verse 32

Under the tribe. When it comes to the tenth, Moses opens this gate after that, and the tenth is struck by the tribe of

It shall be holy. To offer its blood and its bones to the altar, and its flesh shall not be eaten for the Baals, whose meat shall not be mixed with the fat of the priestly meat, and its flesh shall not be cut off, that it may be given to the priests.

Verse 33

He shall not judge, etc. According to what is said, "And every one of you shall be chosen" (Deuteronomy 12), he shall be able to choose and find the mark of beauty, and "he shall not judge between good and bad" - between a blemish and a disease upon him - holy and not one who offers a blemish, otherwise he shall eat the Torah of the tithe and it is forbidden to shear and to work (see: Firstborn 14)